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To-day On the Nile





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ILLUSTRATED WITH PHOTOGRAVURES



NEW YORK
James Dott & Company
1905

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FIRST IMPRESSIONS, NOVEMBER, 1905

To
MY FATHER

P R E F A C E

MANY motives may bring the tourist to Egypt. But when he first sets foot on her shores, or rather even when his thoughts first turn thither, he feels that Egypt is something more than a mere health or pleasure resort. Egypt has a history longer and more interesting than any other land. And this history is not represented entirely by books written in a dead and unknown language, but has its tangible, almost living memorials of every epoch.

There is also a non-traveling public whose knowledge of the world must be obtained from the accounts of others and whose interest and curiosity are aroused in anything strange or distant in space or time. Therefore the demand for descriptive works on Egypt has been large and has been ably met. The only excuse for adding to the existing literature must be either that the story is told in a new way or that recent discoveries are so incorporated in the newcomer that it displaces its predecessors. And to write such a book at a time when new material is daily being found and made available has some discouraging features. Even as I write these lines news comes of the finding of the tomb of Queen Tyi, untouched by the spoiler, and doubtless a mine of information which will substitute fact for surmise and may overthrow the carefully built theoretical story of a most important period of Egyptian history.

My story is a simple tale of the Nile tour as it is made to-day. I have tried to weave into it some information and advice gained from experience, whose instruction is proverbially expensive. It is not a record of a single trip, but the combined account of six. On a first trip the traveler is continually advancing into a region unknown to him, and a large part of his pleasure comes from the novelty of its scenes. This so occupies the mind and attention that one cannot fully appreciate and understand the things which are before him. And unfortunately few are able to make a second visit.

Few if any visitors to Egypt are so lifeless that they confess to indifference toward the memorials of her past. They may weary of temples and tombs, but this is often a physical weariness, sometimes due to honest mental helplessness. I am often surprised at the real interest and desire for information on the part of the ordinary tourist, the business man traveling for rest, or the woman whose reading is usually of the less serious type. And if my work makes Egypt, both of to-day and of yesterday, more real or more comprehensible to them, my purpose will be largely accomplished.

I write only as the traveler who has been and is interested in Egypt. I can claim only elementary knowledge, that gained by observation and general historical reading. And I believe that it is just this view which the tourist must have, at least at first, however far he may afterward carry his studies. My information is therefore necessarily largely drawn from the works of others. The standard guidebooks, Baedeker and Murray, are my companions on the Nile. For the history I have relied on the works of Professors Petrie, Budge, and Maspero.

I must wish all my readers the good fortune of making

PREFACE

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their own tour and seeing this wonderful country with their own eyes, confident that it will prove to them, as it has to me, a land of inexhaustible pleasure and enjoyment.

H. W. DUNNING.

Brookline, Mass.,
November 15, 1905

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TO-DAY ON THE NILE

CHAPTER I

CAIRO AND THE PYRAMIDS

Egypt has now become the great winter resort of the world. Nature has given her the finest winter climate, and her own people centuries ago built the great temples and tombs which to-day divert the sight-seer and delight and instruct the educated traveler. In the first centuries of our era they were older than our most ancient cathedrals now are, and travelers from Greece and Rome came in large numbers to see and admire them. In the Middle Ages and even down to the time of Napoleon travel in Egypt was neither comfortable nor fashionable. In fact it might sometimes be called unsafe. But with the coming of the French army in 1798 a new era began for the tourist and scholar. A band of savants accompanied the army, and we are indebted to them for the interest they aroused and for a great deal of information which would otherwise have perished.

The Nile tour begins and ends at Cairo. And this is well, for near Cairo are the pyramids, perhaps the most impressive remains of ancient Egypt, and the museum which contains the portable objects from the entire country, from the earliest times to the Arab conquest. True, much has been carried away to adorn the museums of

foreign countries, but that at Cairo has the most valuable treasures and, in fact, all the results of recent exploration. It has, therefore, a complete collection and one worthy of repeated visits and study by all who would attempt to comprehend ancient Egypt.

Cairo itself is notoriously a modern city, only about a thousand years old, the successor of Fostat, which was in turn the successor of Roman Babylon and practically also of ancient Memphis and Heliopolis. Cairo, however, has had a glorious life and history all its own. It was and is the capital and center of Muslim Egypt and even, in some senses, of the Muslim world. The splendid scenes of luxury and debauchery of the Arabian Nights were for the most part laid here, and we cannot doubt that they represent fairly the actual life of the medieval city. This life has entirely passed away, and Cairo is enjoying a new and glorious existence as the fashionable winter resort of the world.

Many writers and travelers maintain that the Cairo of the Middle Ages still exists unchanged. But it takes a lot of imagination to rediscover it. It may be true that the character of the Cairene merchant is similar to that of his remote ancestor and that a scene from the immortal Nights could be reenacted to-day. The public buildings of that time, the mosques and fountains, give us an idea of the city in its glory, but no one would consider it more than an idea. It cannot be denied that Cairo has changed and is changing. The "unchanging East" is a trite and well-sounding phrase, but not strictly true. The "slowly changing East" would be more correct.

The pyramids are the oldest and most interesting things in Egypt and therefore I recommend an early visit. They introduce us to the country. The electric car sounds very

modern and prosaic, but is none the less the best way of making the trip. It takes one along the famous and beautiful carriage road quickly, easily, and almost dustlessly. You arrive in mental and physical condition to appreciate and admire.

The Mena House has become an important institution. It gives an opportunity to the transient visitor to rest and refresh himself before and after his visit to the plateau. It furnishes comfortable quarters to those who can, and wish to, stay out here on the edge of the desert. Then it curbs and employs the semi-wild, semi-childish natives. None of them will do anything which would entail expulsion from the hotel and neighborhood.

The walk from the hotel to the pyramid plateau is longer than it appears. A host of boys with donkeys and camels urge the traveler to ride. Others offer their services as dragomans. All possess a glib knowledge of broken English. It is our first chance to deal with the importunate and spoiled Arab. One should decide quickly whether he wishes to walk or ride, and act accordingly. Good-humored firmness is the secret here.

Formerly the traveler was mobbed until he selected one or two rascals to whom he submitted himself. Now the Government keeps a police officer at the Great Pyramid and he endeavors to keep order. There is a regular tariff, —ten piasters to ascend the pyramid, ten piasters to go inside, and five piasters for the granite temple at the Sphinx. Twenty piasters buys a ticket covering everything. But none of these payments include the inevitable bakshish; so the efforts of the crowd are directed thereto. Of course your assistants expect, demand, and implore a bakshish, the larger the better or rather the more hope of increasing it by noise and clamor. The bystanders

beg for bakshish on general principles. The boy whose camel or donkey has brought you up is amazed and indignant because he has only received twice the proper payment or about ten times the real worth of the service rendered. The only solution for these matters is to keep and exhibit good-nature and firmness.

Every visitor should, if possible, ascend the Great Pyramid. To those of average build, age, and strength it presents no difficulty. Don't hurry, and let your guides do the work. This kind of climbing calls upon certain little-used muscles in the lower limbs which speedily become over-worked and consequently are sore for days afterward. But let the two Arabs do the work, pulling you up by the arms. Tell them to stop howling for bakshish and that you will properly reward them when safely back. The bakshish is supposed to be included in the ticket. But a worthy custom, carefully perpetuated, requires that each attendant receive some personal recognition. A piaster ought to be sufficient. But the offer of so small a sum will cause much unnecessary talk and clamor. And they have been so spoiled by travelers that really two piasters is customary and, I think, ample. We must remember that five piasters is a fair day's wages for an able-bodied laborer.

Arrived at the top it again becomes necessary to quiet the attendants. Three or four travelers, each with two Arabs and the usual unnecessary and undesired followers, make quite a company. All talk at once and all want money. The venders of "antikas" should be summarily disposed of. Their bits of mummy cloth are probably genuine and worthless, other articles false and likewise worthless. All such things can be obtained in profusion up the Nile. An Arab will offer, at a descending scale of

prices, to go to the top of the second pyramid and back in ten minutes. He asserts that a certain American, Mark Twain, inaugurated this feat. I have seen it done several times, but never within the ten minutes. Still, none of us could do it in twelve minutes, or, indeed, in an hour.

If it is worth while to make the ascent, it is advisable to stay a reasonable time on the top. For you have come many miles, and the last few hundred feet at considerable exertion, to reach this spot. It is almost unnecessary to say that upon arrival one is out of breath and overheated, therefore glad of an extra wrap. Having almost counted every layer of stone, we begin to appreciate the size of this wonderful structure. According to Professor Petrie there are about 2,300,000 blocks of stone each containing 40 cubic feet. The quarries were on the opposite bank of the Nile, and the entire mass had to be transported across the river and then across the plain. It meant the possession and use of an enormous number of human laborers, that is, slaves. In those days the entire people, theoretically and practically, belonged to the king to use as he saw fit. Captives taken in war, the noncombatants of a defeated enemy, were looked upon and cheerfully regarded themselves as the absolute property of the victors. They considered it a merciful favor to be allowed to live as slaves and to toil for the rest of their lives. It seemed less terrible to the people and to the individual to be worked to death individually than to be killed *en masse*. The slave was regarded as unfortunate, but not as oppressed or wronged. It is only by a little thought on this subject that we can begin to understand the ways and means of building the pyramids and other great works of antiquity.

According to Herodotus one hundred thousand men were employed for the three months of the inundation.

At this time they would not be needed at their ordinary work. This continued for twenty years. Professor Petrie has calculated that it would be entirely possible to build the pyramid with this force. It shows a wonderful organization to be able to employ such a number of men at one time on one building. Each gang and even each individual had his own work and did it.

There is a story that one of the medieval rulers of Egypt thought that an evil spirit dwelt in the third pyramid and forthwith proceeded to tear it down. He put a large force of men to work. It is always easier to destroy than to build up, but at the end of three months he wearied of the task and gave it up. To-day the ruin he wrought is unnoticeable and the pyramid seems merely to have suffered from the ordinary wear of time. This tale has always particularly impressed me.

The second pyramid appears larger than the one we are on. It is higher, but this is because it is built on higher ground. Its actual height, however, is only four feet less, for it has lost but seven feet of its original height, while ours has lost thirty-one feet. It is seldom ascended by travelers, as the original coating is intact on the upper part. It chanced that a year ago I had said to one of my Arab friends that I would like to climb it. He did not forget the remark and reminded me of it. He said that he himself never ascended it, but that he would send for his brother Hamza. The difficulty, of course, lies in keeping a cool head on the last part of the journey. Hamza came, and without letting any one else know of our intention we started. When we came to the smooth place he insisted on my taking off shoes and stockings. I did so and soon saw that it would have been impossible to go up shod. A slip would have been certain and fatal. The platform on

the top is very much smaller than on the Great Pyramid and only a few stones, perhaps two layers, have fallen down. I noticed one huge stone on the very top, as large as any in the pyramids. It was broken in two, but evidently this had happened long after it was first placed.

The descent was much more difficult than the ascent, for the rock is perfectly smooth, with minute places for the hands and toes to cling to. A young Arab had followed us up. When I was ready to descend, both Arabs said a short prayer to Allah. Then I lay on my back, Hamza lowered me by the hands, and the boy went ahead to place my feet in the holes. It required only coolness and patience, and in due time we reached the end of the smooth coating.

The ascent of the third pyramid is very easy and only worth doing for the sake of completing the series.

Let us return to the Great Pyramid and notice and enjoy the wonderful view. North and south are groups of pyramids reminding us that we are in the midst of the greatest burial-place in the world. A few miles to the north are the pyramids of Abu Roash, dating from the fourth dynasty. They are tumbling into ruin. A brick pyramid, still farther to the north, was fifty-five feet high when visited by Lepsius in 1842, and has since entirely crumbled away. Toward the south we see the pyramids of Abusir, then the hoary Step Pyramid of Saqqara, and in the distance the pyramids of Dahshur. We know that beyond are the pyramids of Lisht and of Medium. This makes a cemetery sixty miles in length. Looking toward the east we see the fertile valley with here and there native villages, then the river with the city, crowned by the citadel mosque. In the background we have the Mokattam hills. On the other side we have the vast desert stretching for miles to

the westward. Nowhere can we find a more remarkable scene. In front, life and activity, the city and the fields, the villages inhabited by men and animals (literally); at our feet, death, ancient death, and then the vast and silent desert.

Naturally the descent is easier than the ascent. But caution is needed, and it is best not to hurry. The jumps are big and there are lots of them. But at last we are back on the sand.

The visit to the interior comes next. I consider it comparatively uninteresting and think it does not repay one for the toil, the dust and the dirt. That is my opinion now that I have been inside. Before I went in I of course would not listen to such advice and insisted on getting the experience for myself. The Arabs are only too willing to go, for payment and in hope of bakshish. All the party are supplied with candles, which bestow grease liberally on their owners and even more liberally on the owner's friends. A small piece of cardboard or paper with a hole in it will prevent most of this and saves the labor of getting the grease out of your clothes afterward. Still, the clothes will not be worth much on the return to the outer air.

We ascend a few courses on the north side and then plunge into a small hole. The passage is a trifle less than four feet high and descends at an angle of 26° . It is over a hundred yards long and goes to the subterranean chamber. We follow it for twenty yards and then come to the ascending gallery. At first this is blocked by huge stones, placed there to seal the entrance. There is some difficulty here, but the Arabs know how to surmount it. Thence the way is rather steep and slippery to the Great Hall. This is 28 feet high and 155 feet long. We see evidences of the

passage of the sarcophagus. It must have been an awful task, requiring both labor and skill, to get it to its resting-place in the King's Chamber. The masonry work in the Great Hall is deserving of attention. Abd-el-Latif, the great authority on medieval Egypt, says truly that neither a needle nor a hair can be inserted into the joints of the stones.

At last we come to the King's Chamber, the goal of our trip. It is a plain bare room with the walls ornamented by the names of more or less illustrious visitors. The odor of bats, alive and dead, is prominent. The empty sarcophagus is not very interesting. Our guides hold candles to the air-shafts to show that air comes in from the outside. They obligingly light very small pieces of magnesium wire of almost infinitesimal value. For this an extra bakshish of two piasters is unwillingly accepted. The unwillingness is not because they do not wish any reward, but because they would prefer a larger one.

Another chamber, called the Queen's Chamber, may be reached from the Great Hall. It is smaller and has a curious pointed roof. There are several other rooms and passages which have been thoroughly explored by scholars, but which are not usually visited by travelers and which have little or no interest beyond the fact of their existence.

The second and third pyramids contain tomb-chambers and are easier of access than the Great Pyramid. The second pyramid was opened by Belzoni in 1818. He found a plain tomb-chamber and a sarcophagus without inscription or contents.

The interior of the third pyramid is the easiest of access and most interesting. It is, however, seldom visited. In the tomb-chamber was found the sarcophagus of Menkaura, the builder of the pyramid. It was destined for the

British Museum, but the vessel on which it was placed was unfortunately lost off the coast of Spain. The inner wooden coffin and the mummy of the king arrived safely in England and can be seen in the Egyptian Section of the British Museum.

In describing the pyramids I find I have neglected to give the names and dates of the builders. These three pyramids of Gizeh were all built by kings of the fourth dynasty, about 3700 B.C. The Great Pyramid was built by Khufu, better known perhaps as Cheops. His successor, Khafra or Kephren, built the second. He was an important monarch and we have considerable material from his reign. Menkaura or Mycerinus built the third. He bears the reputation of a great and just ruler.

Most travelers do not spend any time or even go near the second and third pyramids, but go directly from the Great Pyramid to the Sphinx. The boys with donkeys and camels are vociferous and many succumb, partly to quiet them, partly in order to enjoy the novelty of a camel ride and partly from an exaggerated idea of the distance. This is, I think, a mistake. The way is not long and it is all downhill. The novice taking his first ride on a camel is so entirely occupied with the new problems presented by his steed that he is unable to take notice of anything else. It is also very doubtful if he saves himself from fatigue.

We pass along the eastern side of the Great Pyramid and observe on our left three small pyramids. According to Herodotus the central one was the tomb of the daughter of Khufu and we have good evidence that the southern-most belonged to Henutsen, another of his daughters. We may therefore venture the suggestion that these three pyramids were tombs of children of the great king.

We now come to the Sphinx. In Greek mythology the

Sphinx was a monster who lived in Boeotia and who propounded a riddle to all comers. If they failed to guess it she devoured them. Oedipus solved it and the Sphinx destroyed herself. So the name has become connected with riddles and there is no greater riddle in Egyptology to-day than the Sphinx. Some have conjectured that it is older than the pyramids. Others, because it is not mentioned by Herodotus and other early writers, assign it to a very late date. We now know that it was in existence in the time of Thuthmes IV (1423 B.C.); for excavation has brought to light a tablet between its paws in which Thuthmes states that, when he was once taking a nap beneath its shade, the god Harmakhis, to whom the Sphinx is dedicated, appeared to him and commanded the prince "to free him from the desert sand that encumbered him." When he became king he remembered the dream and obeyed the command. Professor Petrie concludes from the presence of an old tomb-shaft in the back that it cannot be as old as the pyramids and assigns it to the period between the old and middle kingdoms, say 3000 B.C. His arguments do not seem to me very strong, but I am inclined, partly for other reasons, to accept this date as most probable.

The Arabs call the Sphinx "Abu-'l-Hol," which means "Father of Terror." It has suffered much from the ravages of time and even more from man. But it is still a majestic and noble figure. One cannot appreciate it at the first glance. It must be studied and you must allow it time to grow upon you, so to speak. If possible, try to get the noisy mob and the polite but insistent and out-of-place photographer to leave you silently to contemplate its majesty. Then come again on a quiet moonlight night and see it first from afar, drawing slowly nearer. Stand

right in front of it. Then the indefinable charm of the Sphinx will come upon you and never be forgotten.

The sand has been removed at considerable expense three times during the last century. It has now again covered the paws and memorial tablet of Thuthmes. I understand that money is being raised to free it once more and to excavate it thoroughly. It would be wise this time to build a proper wall and keep the enemy away.

Just beyond the Sphinx is a small granite temple, often erroneously called the Temple of the Sphinx. It has only a few bare rooms and is usually passed over very hurriedly. The Arabs bring all travelers there, for its grated door is the only excuse for the five-piaster ticket. It also gives opportunity to light a little magnesium and extort a bakshish.

Much can be seen and learned from this small temple. We notice first that the stone is granite, the solid red granite from Aswan. The first layer of the second pyramid is of this stone and it is also used in some of the passages and chambers in this and in the third pyramids. But the pyramids are, with these exceptions, built entirely from stone from the quarries on the opposite bank of the river or from the coarse limestone found right at hand. The temple has some huge blocks, larger than any in the pyramids and only excelled by obelisks and similar monoliths as well as by the three great stones in the outer wall of the Temple of the Sun at Ba'albek. Notice how carefully these stones are polished and how skilfully they are joined together.

Each of the large pyramids had its own temple. This one did not belong to a pyramid, but was probably built by King Kaphra. It was connected by a road with his pyramid temple. The passage by which we enter, after we

reach the level, was part of this road. For we must remember that we are not in an underground temple, but that its present appearance is due to the sand which has drifted over it.

When we come soon to the great temples up the river we must recall this simple structure, two thousand years old at the time of their prime and glory. We shall then see that the sanctuary, the inner core of the temple, has as its prototype such a temple as this with its one large bare room. Even here it had begun to grow beyond this stage, for we find a large anteroom and also some small chambers for storerooms or possibly for the accommodation of the priests.

The pyramids and district have now had their full share of attention and perhaps somewhat more. Yet there is a great deal which I have not even mentioned. The Tomb of Numbers, the Palm-tree Tomb, Campbell's Tomb and the other pyramids are all worthy of notice, but must be left to the guide-book.

I have purposely given considerable attention to the pyramids; for I consider them the most interesting objects near Cairo, if not in all Egypt. On some accounts, such as antiquity and magnitude, they deserve the latter place. Moreover, I sincerely believe that the true principle is to see the best and most important things carefully and leisurely, leaving minor things to the last or, if necessary, leaving them out entirely. This principle applies to countries, museums, picture-galleries, in short, to all travel for pleasure and profit Baedeker says, "Travelers who are not pressed for time . . . are recommended to make the circuit of the pyramid plateau." My advice is that if you are pressed for time do not come to Egypt but make a shorter trip to countries nearer home. I know

that cruises are organized which allot seven days to Egypt and solemnly proclaim that this is ample time. Any one who can seriously consider such a trip does not deserve anything better. The only excuse that a sane man has for taking such a trip is when his pleasure (we cannot call it rest) is obtained only by constant jumping from one land to another, by the mere delight of motion.

Grant Allen thought a year would not be too long to see Florence. Unfortunately the limitations of human existence do not allow us to plan our tours on this scale. But Egypt is far distant for most of us. Surely it is not wise to spend time, strength, and money to go so far and then to hurry back after a week in this great country.

I have not left myself much space in this chapter for the Cairo Museum. I have, however, just said that I advise devoting the entire attention to the few most important objects. Therefore I shall select some of them for especial consideration. I will go even further. I advise you, at this stage of your trip, to go to the museum, look at one single statue, and leave everything else there until the return from the Nile trip. Nothing will run away and a fire is unlikely in the new building. You will understand and appreciate these things much better after you have become more familiar with Egypt and its history, while if you see them now you will not understand them and are liable to get some wrong impressions which may make you trouble.

The statue to which I refer is that of King Khafra, No. 73 in the center of Room B. You will remember that he was the builder of the second pyramid. It was found in the pit in the granite temple near the Sphinx. It is a masterpiece and would be a credit to any sculptor and to any age. The Pharaoh is seated, with his hands on his knees.

The royal hawk, the emblem of the great god Ra, spreads its protecting wings over him. Note the attitude of the hawk and that, while fully exhibiting the artist's thought, it in no way covers the features or indeed any part of the front of the figure. Every detail of the body of Khafra is accurately reproduced. This diorite, be it remembered, is the hardest stone known and it is almost impossible to work in it to-day.

There are several other statues of this king found in the same place and now in the same room. They are perhaps worthy of inspection, though not to be compared with No. 73.

The monuments of Arab art, the mosques, the bazaars, and the native life of Cairo are important and interesting. I rather advise that they be seen before the river trip, although I do not lay stress thereon. The principal mosques must be seen. That of Sultan Hassan is a magnificent ruin, now being restored by the Wakfs. El Azhar is the famous university, with an estimated attendance of nine thousand students from the length and breadth of the Muslim world. Mistaken and full of error their theology may be, childish and inaccurate their teaching of the sciences, yet professors and students worthily maintain the traditions of the institution, and in zeal for learning and personal self-denial and self-sacrifice in pursuit of education are excelled by no college in Europe or America. The citadel mosque founded by Mehemet Ali will be visited on account of its alabaster pillars and its situation and history. The view of Cairo from the terrace is justly celebrated and I recommend it for the first and for the last afternoon. An idea of the city can be obtained from here as from nowhere else, and it is also the place to get the last look to carry away with you. The tomb mosques

of the Mamluks are in ruins and hardly worth a visit. Those of the Caliphs must be visited, for there is the exquisite tomb mosque of Kait Bey. Many authorities consider this one of the best examples of Saracenic art, and many others, not authorities, remember it as a singularly perfect and pleasing structure.

Curiosity usually carries the traveler to the performance of the howling dervishes. This is a disgusting exhibition with no redeeming grain of religion to sanctify it. It is apparently run entirely for financial ends, and an ordinary company of ruffians can easily duplicate it. The service of the dancing dervishes has, however, no unpleasing features, although it hardly gives the impression of a devout religious ceremony. The dervish is strictly a Persian institution. He is looked upon by the faithful, at least among the Arabs, as a sort of semi-demented and harmless saint, entitled to respect and veneration in proportion to his mental affliction and ostentatious parade of devoutness.

I have spoken above of Arab art, but we must note that the era of mosque-building did not begin until the reign of Turkish viceroys and rulers. The Arabs conquered Egypt in 640, and from then until 868 all the rulers were Arabs. But we have no mosque in this entire period except the mosque of 'Amr. After 868 the rulers were Turks and almost immediately began a series of mosques, beginning with that of Ibn Tulun. The Arabs were more apt to appropriate the churches of their predecessors. The Turk has with us a reputation of an ignorant fanatic, abhorring education and enlightenment. But if we look from India to Spain we shall find that Turkish rulers were distinguished as patrons of art and literature. Perhaps they did not create much themselves, but they were able to

govern with a strong hand and thus gave an opportunity for art to develop. They seem to have had much the same admiration for the beautiful that a business man of the present day often has, that is, a feeling of delight in it without understanding or comprehension of it.

The observant traveler will enjoy walking through the unfrequented and ancient streets or rather lanes and alleys. It is impossible to see these things from a carriage. One must do a little personal work in return for his pleasure. These trips, as well as visits to the bazaars, can be made at odd intervals, for I firmly believe that one should not actively sightsee day after day or even for a continuous day of eight hours. The bazaars have lost much of their ancient interest and in fact have descended to the level of mere shops and even to very poor ones. There is little to be found here which cannot be as well obtained at home with much less trouble and equal results. An exception might be made of the brass bazaar, which is fairly interesting and where purchases may perhaps be made to advantage. But one must remember that the Oriental merchants' methods of business are not ours. Nothing has a fixed selling-price, and the price is merely the point at which buyer and seller can meet. That is, in the course of the bargaining a figure is reached which the seller is willing to accept and the buyer is willing to give and then the trade can be consummated. This seems to possess all the elements of fairness. We do not like it because it is not our method. Then, too, we have not the time to do business in this way. But still it is in principle very similar to our methods, for our prices are fixed, not by agreement between buyer and seller, but by competition between various sellers forcing a certain fixed price. Of course, the merchant is glad to get as much as he can, but

I myself usually consider them honest when rightly dealt with. I remember purchasing a pair of saddle-bags recently in Jerusalem. The dealer asked three medjidji, which is equivalent to twelve and three-quarter francs or \$2.55. On my telling him that that was too much and adjuring him by my beard to name a proper price, he at once said ten francs, affirming that they had cost him two medjidji, that is, forty-six piasters in Damascus. This left him eight piasters for cost of transportation and legitimate profit for himself. I have no doubt that he was speaking the truth. To be sure he knew that I was frequently in Jerusalem and somewhat familiar with the actual value of the article.

The ordinary traveler spending a few days in Cairo absolutely cannot get to see anything of what might be called Arab life. He can visit the new bar, the Sphinx bar, and similar institutions and fraternize with the semi-European and would-be wholly European youth of the gay metropolis, or he can prowl around the native quarters and doubtless can see much that is interesting. He can also hear much of interest, but the language is sealed to him: or only heard through his more or less competent dragoman. Some travelers delight in attending an Arab wedding. He is a poor dragoman who cannot, when properly paid, arrange for his patron to attend one. Of course, it is done by bribing the servants and probably with the tacit knowledge of the master of the house. Equally of course, nothing whatever is seen or understood by the stranger except the mere public rejoicing, which is practically open to all comers. There is something repellent and indelicate in the wish, and even sometimes eagerness, of the passing stranger to push or bribe his way into such a private ceremony. We should consider it the height of impudence if

a stranger should endeavor to obtain admittance to an American wedding under such circumstances, and yet I have seen people who considered themselves refined do so in Cairo, apparently conscious of no impropriety therein.

CHAPTER II

MEMPHIS AND SAQQARA

UNTIL the latter part of the last century the pleasure travel on the Nile was entirely by dahabiye. This was merely a small sail-boat constructed expressly for the housing and conveyance of tourists. Miss Amelia B. Edwards has left us a classic description of this style of trip in "A Thousand Miles Up the Nile." At that time there was no railroad and few steamers. To-day the dahabiye is nearly extinct. The few survivors are usually assisted more or less by the unpoetic but useful tug. It is still the most luxurious way and has the great advantage of allowing the time of stay at the various places of interest to be arranged to suit the wishes of the traveler. He is master of his own trip. He can stop at many places which the steamers, owing to the state of the river or more probably lack of time, pass by. The assistance of the steam tug enables one to make the trip in a comparatively short time and to make an exact itinerary and adhere to it. The dehabiyeh can also be taken at Assiut, thus saving 250 miles at the expense of Saqqara, Medium, Benihasan and Tell el-Amarna. Saqqara can easily be visited from Cairo. With a tug and by sailing at night, if safe and necessary, the trip from Assiut to Aswan and return can be made in thirty days, visiting all the monuments.

Many tourists go by rail to Luxor and perhaps on to Aswan. On their return they speak of having "done the

Nile" and tell their friends that it is a waste of time and money to spend three weeks on the steamer. For they have seen "everything" and are back in Cairo in less than a week. They speak in utter ignorance of their subject. They cannot claim to have visited the Nile or to have traversed it at all. They have barely seen it and have never floated on it except in the passage of the ferry at Luxor. It is a fraud to speak of them as Nile travelers. They are merely visitors to Luxor and Aswan.

The happy medium for most people is the three-weeks' trip by the tourist steamer. It can be shortened, if necessary, to two weeks by using the train to Assiut. The steamer costs much less than the dehabiyeh, at least for one or two persons, and consumes much less time, while still enabling one to cover the entire route and see the principal things.

There are two lines of tourist steamers on the Nile, one run by the Anglo-American Company and the other by Messrs. Thomas Cook & Sons, Egypt, Ltd. Each has its own excellencies, which are fully set forth in their respective circulars and posters. The tour which I am about to describe was made on the steamer "Puritan" of the former company, sailing February 24, 1905.

On this particular morning some twenty-five or thirty of the guests at the Continental Hotel are leaving on the "Puritan." So the broad veranda is temporarily given up to them and their belongings. The hotel porters are experienced and soon have everything and everybody on the bus and off.

The drive through the European quarter and over the long bridge takes but a few minutes. Arrived at the steamer some experience is to be gained by the traveler who is new to Egypt. He has paid a goodly sum in his

hotel bill for the transportation of himself and luggage to the steamer. He has also liberally tipped a number of attendants of whom some were entitled thereto and some were not. He now finds that it requires three men to take each piece from the bus to his stateroom. A hotel porter lowers it to the ground and looks expectant. In fact he expects and accepts a bakshish. Then a stout negro or Arab, with the legend "Nile Porter" on his breast, carries it down the bank and to the deck of the steamer. He is not connected with the hotel or the steamer, and of course expects a pecuniary reward. Then a member of the crew, assisted probably by a waiter, carries it finally to the stateroom and comes for his recompense. Such is Egypt. The impedimenta properly disposed of, one has opportunity to see the start. There is no crowd on shore. The hotel buses and cabs know that they will have no return fare, and return to the city at once. There are no friends to bid good-by to the travelers. A few men and boys gather on the banks and are reinforced by some of the company's officials who have come down to see that everything is in order. Promptly at ten o'clock the whistle blows and the "Puritan" starts on her long voyage.

Hashim, the dragoman, now makes his appearance on the deck to point out the objects of interest. But most of us have been a week or more in Cairo and are familiar with them. Moreover, many are busy getting settled in their staterooms. The view of Cairo, with the mosque of Mehemet Ali and the Mokattam hills in the background on the one hand, and the three great pyramids a few miles distant on the other, is one of the most beautiful in Egypt. But it is neglected in the bustle of the start or perhaps in the eagerness with which people are looking at the traditional site of the resting-place of Moses in the bulrushes.

We pass rapidly by the palace of Gizeh, until lately the home of the Egyptian Museum, and, on the other side, the town of Old Cairo. Those two tall and slender minarets of the citadel mosque hold the most conspicuous place in the landscape. The steamer follows the bends of the river causing them continually to change their relative positions. They represent the city beneath them, the capital and center of Egypt for the last thousand years of Muslim rule. On the other side, the great pyramids, with those of Abusir and the hoary Step Pyramid of Saqqara, point back five thousand years to the time of the third and fourth dynasties, the height of the power and glory of the Ancient Empire.

Luncheon is served early, as we shall arrive at Bedrashen before one o'clock. From here we make the excursion to the ruins of Memphis and Saqqara. Many travelers have a confused idea of these two places. Memphis was the capital of Egypt in the early empire and even down to the founding of Alexandria by Alexander the Great was its largest city. With reference to the country as a whole it held practically the same position that Cairo does to-day,—at the end of the long narrow strip of Upper Egypt and at the head of the broad and fertile delta. Saqqara is the name of a small Arab village on the edge of the desert. The name, however, is applied to the vast cemetery, the burial-place for the people of the great city of Memphis. Countless multitudes found their last resting-place here. If we grant Memphis an existence of 5,000 years and an average population of 500,000, with a mean life of thirty-three years, we get the enormous total of 75,000,000. Many authorities would consider this a low estimate. Of course the great majority were simply buried in the sand and no trace of them remains. Only the kings and the

greatest of the nobility could have tombs. We shall consider them at length later in this chapter.

The steamer comes to the landing-place where a sufficient supply of donkeys and a superabundant supply of natives are gathered. Ten years ago the tourist rode about Cairo on donkeys. These animals seem to be as numerous now, but it is rather unusual to see a traveler mounted on one of them. So most of our passengers are to make their first essay in donkey-riding to-day. Some of them have never ridden on any animal and come forward with many misgivings. The gentlemen assist the ladies belonging to them, Hashim helps the unprotected, and at last we are all off. The drago-man comes last, for there is a regular route to be followed and every donkey boy knows it. This arrangement is best, for Hashim can hasten a slow donkey boy, take charge where there is an accident, and keep order generally. At the first halt the party come together and thereafter less time is lost in mounting and starting, for each person has his donkey boy or, more correctly, each donkey boy has his victim, thus removing the necessity for much of the tumult and confusion.

We cross the railway and clatter through Bedrashen, a typical native village. Soon we dismount at the colossal statue of Ramses II. This is the smaller one and measures, including the crown, thirty-one and one-half feet. It was discovered as recently as 1888. A few minutes' walk and we come to the other statue. This is forty-two feet high, corresponding almost exactly with the measurements given by Herodotus (thirty cubits of one and one-half feet each). It is much the finer statue, though both are remarkable works and could be recognized as Ramses from their likeness to his mummy, had we no other means of identification.



Before we pass on, let us stop for a moment on the platform and think of the great city once here. These two statues stood together at the entrance of the great Temple of Ptah. According to good authorities, the city was at least eight miles in diameter, and we are perhaps at the center. Those great mounds of rubbish, these two statues, and a few other fragments are all that remain to-day of the first and largest city of Egypt and of the ancient world.

The cause of this practically complete disappearance, even of ruins, lies in the fact that the stone was all taken across the river to build Fostat and Cairo. When Thebes decayed and became deserted no new city was near to claim its building-material. Moreover, Memphis was not the capital at the time of the great builders, and so probably did not contain as many large stone structures as Thebes. The ordinary buildings were of brick made of Nile mud and have long since disappeared. Such material does not admit of houses of more than two or at most three stories and that perhaps explains the vast area of the city spoken of by ancient authorities, without compelling us to assume a correspondingly large population.

The mud hut, with its strongly locked door, built around the large statue, has puzzled some of us. It cannot be to guard it from thieves. No, it is not to protect it from the ignorant Arab rascal, but from the cultured tourist, who might add his insignificant name to that of the great Ramesses or absentmindedly chip off a piece of the ear or nose. Thanks to this care, the large statue is disfigured only by the ravages of time.

We mount again and ride toward the desert. The way lies through tall palm-groves, now in blossom, or by the side of fields of ripening wheat. We leave the village of

Saqqara on our left and ascend the plateau. We find ourselves near the Step Pyramid and should stop for a few moments to survey the scene. This peculiar-shaped and crumbling pyramid has long been thought to be the oldest building, or rather structure, in the world. It is tolerably certain that it was built by Zeser, the second king of the third dynasty, and the dates assigned to that king range from B.C. 4400 to B.C. 3900. Professor Petrie says B.C. 4175, while Maspero would put him 200 years earlier. At all events this pyramid had attained a respectable age when those at Gizeh were building. It is true that near Abydos, and also at other places in Egypt, graves of a much earlier date have been found. But such remains are not as impressive to the beholder as that old, crumbling pyramid, still nearly two hundred feet high. We can see it and gaze upon it and try to comprehend its age. Six thousand years! Three hundred generations of men! Fifty times the age of the United States of America! Practically all that we call the history of the world has occurred since that heap of stone was set up.

Nothing is gained by going nearer. In fact, the best view of it is obtained from the plateau, and it would be a good idea for Hashim to stop here and point out some of the other objects in sight which we are not going to visit. But he is anxious to get on, and the whole cavalcade ride straight to Mariette's House.

I have said that Saqqara was the burial-place of ancient Memphis. Therefore some knowledge of the Egyptian ideas of death, burial, and the future life of the soul is almost indispensable.

The ancient Egyptians realized strongly the brevity of human life. Unwilling to believe death the end of all existence, they developed a belief in the life of the soul

beyond the grave. They regarded man as made up of four different entities, each complete in itself, but in life all joined together in the body. These elements were the body, the double or Ka, the soul (Ba), and the Khu, the "Luminous" or divine spark. The Ka was a sort of spiritual body, corresponding to the real body; that is, the Ka of a man was thought of as and represented as a man, that of a woman as a woman, and that of a child as a child. In statues and sculptures it is always represented as naked and with its own peculiar sign, two uplifted arms above the head. During life it was bound to the body and never left it, and after death it remained with the mummy in the tomb. It required food and drink, which had to be provided by the living. The mummy and the Ka stayed in the tomb, while the Ba and the Khu went to the regions of the gods. They, however, were supposed to visit the mummy and Ka at frequent intervals.

A man's life on earth was comparatively short, while his existence in the tomb would be endless. So the tomb was regarded as a dwelling-house, the "eternal home" of the soul, and it was built to meet the requirements of the deceased in his life after death. It always has three parts,—the public rooms, the private apartments of the soul, and the connecting shaft or corridor. The friends and relatives assembled in the public rooms at the time of burial and on stated occasions thereafter. Here they brought their offerings of food for the Ka. These rooms were usually above ground or in the side of a cliff. They were well lighted and ornamented with scenes from the life of the departed. Thus the Ka would be continually reminded of his early existence. In the tombs of the early empire the mummy-chamber and corridor were usually entirely bare. Occasionally the vault was decorated, and

it was sometimes adorned with inscriptions from the Book of the Dead.

At Saqqara we find even the public rooms of the tombs deep down in the sand. But we must remember that this is due to the drifting in of the sand from the desert in the course of ages. When these tombs were constructed the part containing the public rooms was above ground and usually a building made of limestone or of brick. The whole cemetery looked like a city and extended for many miles along the edge of the desert, from the pyramids of Abu Roash on the north to those of Dahshur, a distance of about fifteen miles. Perhaps it is too much to consider it as one unbroken line, for it was rather a series of burial-cities. They looked very much like the modern Egyptian cemetery of to-day. We shall see good examples above Minieh and at Assiut. A house is built over the grave just as in olden times. The family and friends assemble to-day at certain festivals, such as the Kurban Bairam, to pray for and live with their dead. The poorer classes take a tent with them for the occasion, the well-to-do have a house similar to an ordinary dwelling, and the rulers have a tomb mosque. This is in exact analogy with ancient times.

These low houses are called "mastabas." The word mastaba means a bench, and refers especially to the benches outside of a shop or coffee-house. The appearance of the low tomb-house is somewhat similar, hence the name mastaba or mastaba-tomb.

Some authorities have thought the pyramid a development or growth from the mastaba. This idea is untenable, for if that were the case the chapel would be in the pyramid and the tomb-chamber beneath. But the chapel is always in the form of a pyramid-temple outside of and on the eastern side of the pyramid. The pyramid itself contained

the tomb-chamber, with the sarcophagus and mummy. It was therefore merely a special form of tomb for royalty only.

We go first to the Apis tombs. These were discovered by Mariette in 1851. This was the beginning of his Egyptian career. To him we owe much as a scholar and a discoverer. He is honored as the founder of the present Cairo Museum and his body rests in its grounds.

The worship of a sacred animal was common in ancient Egypt. In one nome or district, the inhabitants honored the cat, in others the dog, ibis, crocodile, etc. Grave difficulties and sometimes war arose from the fact that an animal was worshiped as a god in one nome and in the next was regarded as a pest and a nuisance. Ptah was the principal deity of Memphis, and the bull was sacred to him. But instead of worshipping and protecting the whole bovine race, one animal having certain special marks was sought out and installed in the temple as a god. He was called Apis and after his death his spirit was supposed to be united with that of Osiris. He was then called Oser-hape, in Greek Osorapis, whence the words Serapis and Serapeum. The cult of Apis seems to have been introduced as early as the second dynasty and the last-known Apis was that shown to the Emperor Julian II in A.D. 363. The earliest one buried here died in the reign of Amenhotep III (XVIIIth dynasty, B.C. 1400).

There are three series of tombs, but only the latest is at present accessible to visitors. We enter a spacious chamber and light our candles. Two or three large torches carried by the guards would serve much better than the individual candle. Near the entrance we stumble upon a huge lid and find the sarcophagus to which it belongs a little farther on. We then enter a long gallery with large chambers on

each side. There are twenty-four of these giant sarcophagi averaging about sixty-five tons in weight. They can be quickly seen. The air in the corridor is hot and full of dust, so we are all glad to return to the light of day.

We go now to the tomb of Ptah-hetep. This is a typical mastaba tomb. It seems to have been erroneously considered as comparatively uninteresting. A few years ago the Egyptian Exploration Fund obtained permission to excavate it with the condition that after examination it should be sanded up again. They faithfully kept their word, but it was soon opened again by the Government and is now one of the regular sights of Saqqara. Ptah-hetep was a priest who lived in the time of the fifth dynasty. Part of the tomb belonged to his son, Akhet-hetep. Like all painted or sculptured tombs of the Early and Middle Empires, the subjects are entirely from the daily life of the proprietor, and the most natural explanation is that this was done in order that the *Ka*, or spirit of the deceased, might see in the funeral-chamber the scenes to which he had been accustomed in life. Another theory is that his life in the spirit world was to be the duplicate of that on earth, hence the representation really refers to that existence. But it seems more probable that when it became the custom for the great and wealthy to ornament their "eternal homes" the artist chose the subjects nearest at hand, the great possessions and daily life of the man to be honored. In fact, in this particular tomb we have a portrait of the sculptor himself, Ptah-nai-onkh. Sometimes the learned are apt to go too far afield looking for theories and pass by the obvious facts.

Our attention is first attracted by the freshness and clearness of the work. It cannot be six thousand years old! But the evidence is too strong, and we cease to doubt.

After we have proceeded farther on our journey we shall come to look on such ruins as the temples of Dendera and Edfu, dating from about the time of Christ, as recent and modern. I do not intend to enter here into a minute description of the reliefs in these tombs. Those of my readers who are about to visit Egypt can see for themselves, and will have the careful descriptions of the Baedeker and Murray to guide them. The others will find the subject treated fully in such a book as Erman's "Life in Ancient Egypt."

Ptah-hetep is supposed to be the author of the oldest book in the world,—the "Proverbs of Ptah-hetep." The earliest copy is now in the National Library at Paris, and probably dates from the twelfth dynasty (2600 B.C.). It seems, however, to have been copied from an older manuscript. Ptah-hetep attained the great age of one hundred and fifteen years. He filled many high offices, and toward the close of his life composed this book of moral precepts and reflections, which is well worth reading, not only on account of its antiquity, but for its own worth.

The tomb of Ti is of the same kind and type. It is perhaps the best-known tomb at Saqqara. Ti was a man of humble origin, but he attained to the highest rank. The daughter of the pharaoh was given him to wife, and his children held the rank of princes. His last resting-place befits the great and self-made man. We wander through the chambers and corridors and again marvel at the wonderful work, and still more at its remarkable preservation. The sculptures represent the daily life of Ti and that of his household. There are several gigantic representations of the deceased. We see his servants plowing, sowing, and reaping, tending flocks of animals and birds, or preparing

food. Carpenters and blacksmiths are at their daily work. We see Ti engaged in hunting, sailing, receiving accounts and presents. One of the most interesting scenes represents him sailing through the marshes and reminds one of the Assyrian reliefs in the British Museum.

We have now consumed all the allotted time. One more tomb, that of Meruka, must be hastily visited. It is quite large and contains thirty-one rooms. A suite of them belonged to his wife, Hert-watet-khet, and another to his son, Meri-teti. He lived in the time of the sixth dynasty. The walls are covered with subjects from his life, similar to those in the tombs of Ptah-hetep and Ti.

There are several other tombs of considerable interest here, but time, and Hashim, will not permit us to visit them. For many reasons I object to this hasty visit to Saqqara on the first day of the Nile trip. It is a long donkey ride for the beginner. This, perhaps, is not so much to be deplored, for it gives him a good breaking-in. But two or three hours is an absurdly short time to spend here. If these tombs were not in the same place, that amount of time would be given to each. And the other less important tombs and monuments, if situated elsewhere, would each have its place on the program. But many of our company have apparently seen all they care to see. Even those most interested have come to the point of fatigue and have had all that they can take in and digest in one afternoon.

At all events it is important that Saqqara be visited before the monuments farther up the river. Most of its tombs are of the Ancient Empire and, with the pyramids and smaller objects in the museum, are all that we shall see of that period. Moreover, it is well to have an important and interesting excursion on this first day. I fear that

some of us would get restless if we had none until we get to Benihasan on Sunday.

I wonder that these tombs are not lighted by electricity, as are the tombs of the kings at Thebes. It would certainly cost less than it does there. It would greatly aid the visitor and, most important of all, keep them uninjured for future years. The careless use of candles and of magnesium works damage every season.

Before we descend from the plateau I insist that my party shall stop and at least have pointed out to them the pyramids of Unas, Pepi I and II, and the mastaba el Firaun. There is also a striking view of the Nile. In the foreground we have the green and yellow fields and the palm-groves, then the valley of the river, and farther away the Mokattam range, the minarets of Mehemet Ali, and the pyramids. But many of us are tired and anxious to get back to the steamer. It has been a hard but interesting afternoon for all.

At the shore we say farewell to the donkey and boy. This would seem to be a simple matter, as the time of acquaintance has been too short for the growth of much affection on either side. But he expects a parting token of your esteem. You have probably heard the word bakshish. I have already had occasion to mention it several times. It usually salutes the traveler even before he sets foot on shore at Alexandria. The donkey boy has used it constantly to-day. Judging and hoping that he has a tyro in charge, and knowing that at any rate he has a foreign tourist, an American, rich, to whom a piaster is of no account, he has done his best with you. He has hardly started when he demands a shilling bakshish because he has a good donkey. Arrived at the colossi, he begs for another to buy grass for the said donkey. At Saqqara he

asks for another to buy oranges for himself. But at the end of the trip he makes a legitimate demand for bakshish for his services. Most travelers do not understand this matter. They argue that the donkey boy should be paid wages. Some of the tourist companies give the impression that the sum paid them for the trip covers all these expenses. The dragoman pays for the donkey, but the boy gets nothing from him. Most of his pay comes directly from you. The plan has its advantages. If he were paid a fixed sum whether he behaved well or ill, whether he did his duty or not, he would have no incentive except inborn good moral character to make him diligent and well-behaved. But if his reward for his afternoon's work directly depends upon the man riding his donkey and who sees him all the time, native excellence of character is considerably strengthened and made to show itself. So if he has done his duty faithfully give him a fair bakshish. Of course he will not seem satisfied with it, for there is always the hope of extracting something more. But after that possibility has gone he will come to the conclusion that it is all right and will try for more from his next victim.

At last all the passengers are on board and the steamer starts again in order to cover a few miles, for it is a fine moonlight evening. The rais is anxious to get a good start, for he knows that delays are always likely and he therefore likes to keep ahead of time.

CHAPTER III

A QUIET DAY ON THE RIVER

AT daybreak we are off again on our voyage. Breakfast is not served until half past eight, but there is no law against coming on deck earlier. And those who do are amply repaid. It is cool and the air is fresh and clear. The Egyptian peasant goes to bed at dark and rises at sunrise. His daily work begins then. So the native sail-boats are making the best of wind and current, the shadufs and sakiyehs are in full operation, and the village girls are filling their water-jars on the shore. Native travelers are riding along the river embankment on donkeys and camels. On all sides we see evidences of life and industry.

The breakfast is decidedly good. The hour in the open air enables one to enjoy it more than if he comes straight from the sleeping-cabin to the table. In Egypt we find that we are furnished a rather more substantial breakfast than on the continent of Europe. It is hardly equal to the proper American meal of that name, but is quite sufficient.

There is no sightseeing on the program for to-day, or, more correctly, no sightseeing expedition. For are we not seeing sights all day which are novel and interesting to us from the West? The life on the river, the life of Egypt and of the Egyptian of to-day, is before us, and it is just this which the traveler by boat sees and which those who travel by rail do not. For there is a certain knowledge,

an inner acquaintance with the people and land which cannot be gained from books, and is hidden from those who are transported from Cairo to Luxor in a night, on to Aswan in a few hours more and then back to Cairo in another jump. A man cannot mark the exact time when he acquires this knowledge and say, "Yesterday I had it not; to-day I have it."

The quiet day also gives us a chance to get settled in our rooms and to get acquainted with the "Puritan," our fellow-passengers, and the ship's company, with whom we are to spend the next three weeks. It also affords an opportunity to think over our excursion of yesterday and to prepare for that of to-morrow. And just here let me say a word about the guide-book and its uses. A good one is a necessity to the traveler who wishes to understand, even to a small degree, the wonders which he is to see. There are persons who travel and boast that they have no need of a guide-book. They are doubtless also exempt from the need of dictionaries, encyclopedias, and kindred works. The time to study the Baedeker or Murray is before and after the excursion. I consider it a good plan to read carefully the description and history of the place to be visited and make a memorandum of things to be specially noticed. Then, at the next convenient time after the re-return to the steamer or hotel, read the book again and try to fix what you have seen firmly in the memory. But while actually at the temple or tomb use your time and your eyes in seeing it. For you have come a long journey to see it and now is the time to do so. The book will remain in your possession and can be read even after your return to your home.

I have said that this is the time to get acquainted with the "Puritan" and her *personnel*, and so I feel that I must

say a little about them for the benefit of those of my readers who cannot make the journey in person, or do so in another way or on another boat. The "Puritan" has been constructed expressly for the Nile service. She is two hundred feet long and has three decks. On the main deck are the spacious dining-saloon, the galley, storerooms, officers' quarters, etc. The boilers and furnaces are in the bow and the steam is brought aft to the engine. The propelling force is a huge stern paddle-wheel similar to those on our Mississippi steamers. The upper deck is entirely devoted to staterooms. The promenade deck has more rooms and also a very comfortable *fumoir* and ladies' saloon. A feature of the latter is the open fireplace. And it is often in use and much appreciated, for the evenings are chilly and sometimes even cold. It is a surprise to learn that this large steamer draws only about two feet of water. The Nile in February and March is sometimes quite shallow and we shall probably find ourselves on the sand occasionally even with this light draught.

Hashim, the dragoman, is the person with whom we come most in contact. It is his duty to manage the excursions and to instruct us in the history, archæology, and religion of Egypt. He expects a bakshish as a reward for his labor and learning at the end of the trip. So he takes care not to be long out of the sight and mind of his flock.

He gives a "lecture" in the evening. But he has learned that a funny story or a joke wins the applause of his audience and that a talk on the tomb or temple to be visited is beyond many of them as well as of himself. He refers proudly to his knowledge of the hieroglyphs and points out a few letters or a *cartouche* which he has seen so often that he cannot help knowing it. He has also

learned the figures of the principal gods and points them out on all occasions. But beyond this he knows little or nothing. If he has sixty people and only fifteen minutes allotted to an important temple, what can he do, be he ever so learned? I do not wish to do him an injustice. The Egyptian dragoman is good-natured, honest, and obliging. The best of them are on the tourist steamers. But my advice to the traveler is to let the dragoman attend to the saddling and marshaling of the donkeys. Let him manage the expedition. But let the more eager ones crowd around him at the time of his explanations. Fall a little behind the crowd and work it out for yourself. Often the "ghaffir," or guardian, can speak a little English, and he is always intelligent and anxious to show his charge. A piaster amply rewards him.

On one of my former trips our dragoman was quite proud of the fact that his name was in the Baedeker. He was boasting of this one day among the sailors, and to oblige him I translated the words literally, "Guides and donkeys. At Luxor, Muhammad Khalil." There was no indication as to which group he belonged, and the sailors all agreed that no distinction could be made, for all guides were also donkeys.

The manager is in charge of the ship. He is not the captain, but rather the company's representative, or almost the purser. He collects the tickets, controls the itinerary, buys the supplies, and keeps in communication with the office in Cairo. The rais fills the place of captain and pilot. He knows the river thoroughly, and all the movements of the steamer are under his command. So far as I know, no foreigner has ever become sufficiently acquainted with the river and skilful in detecting the hidden shoals, to attain to this position. The engineer is, of course, in charge

of his department. Then we have a steward, waiters, cooks, sailors, and firemen.

Soon after breakfast we see the pyramid of Medium. The Arabs call it the Haram el-Kaddab, or false pyramid. It was built by Seneferu, the last king of the third dynasty and is the oldest dated monument in Egypt. The surrounding tombs are of great interest. They are quite accessible, being only about an hour's ride from the river. I cannot understand why arrangements are not made for the passengers on the tourist steamers to stop here. If necessary it would be better to omit Saqqara from their program, for the latter can be easily and more satisfactorily visited from Cairo.

The shape of the pyramid is quite peculiar. It is built in three courses, or stages, and has a total height of two hundred and thirty feet. On the eastern side is a perfect pyramid temple, connected with the pyramid by an open court in which the altar still stands. It has been reburied in the sand. A great deal of information was obtained from graffiti made by visitors during the Middle and New Empires. Many of the treasures of the Cairo Museum came from this necropolis. The two fine statues of Rahotep and his wife Nefert were found in their tomb here. Some of the inscriptions show us the earliest forms of hieroglyphs, the oldest writing in Egypt, if not in the world. The tombs date from the third and fourth dynasties and antedate those at Saqqara.

We keep steadily on our way. The current is quite swift and our progress slow. The Nile is not generally regarded as a river possessing beautiful scenery. It is true that, aside from the ancient remains, the most interesting thing is the life of the people on the banks. But these very banks have a scenery of their own which is new, strange,

and fascinating to us. On the promenade deck we are above the high embankment and overlook the country up to the line of the desert on either side. So we practically see from the steamer the entire cultivable country of Egypt for a distance of five hundred and eighty-three miles, from Cairo to Aswan. We must, however, except the large and fertile district called the Fayum. Usually there is a strip of green cultivable land between the river and the mountains, but at times it comes close to the mountain range on the east bank and we find bare limestone cliffs towering two or three thousand feet above our heads.

We pass Beni Suef, a large town and the capital of the province. It used to be the port, so to speak, for the Fayum. A large commerce passed through it. Much of this now goes by rail. From the village of Der Byad, on the opposite bank, a route leads to the Coptic monasteries of St. Anthony and St. Paul, near the Red Sea.

Since passing the pyramid of Medium, early in the morning, we have seen few ancient remains and nothing which called for special attention. But the entire valley from Memphis on was thickly populated and contained many large cities. The rubbish-heaps and cemeteries have yielded much information and many valuable treasures to scholars and explorers. Near the town of Abu Girga are the mounds of Behnesa, the ancient Oxyrhinkhos. This city came into prominence in the early Christian centuries. It is famous now on account of the numerous fragments of manuscripts discovered here in 1897. The logia or sayings of our Lord have aroused great interest in the theological world and important parts of classic authors were also found.

A little farther on we come to the sugar factory of Sheikh Fadl. It forms a town by itself, but is not a native

village of mud huts. The houses for the workmen are built in Italian style and look clean and comfortable. A small railway brings the sugar-cane from the plantations to the factory. Numerous native boats loaded with it lie along the bank. It is a busy scene and shows the strong contrast between native industry left to itself and the same directed by Europeans.

The mountains on the eastern bank come close to the river and we approach the lofty and precipitous cliffs called "Gebel et-Ter," which means "Mountain of the Bird." The Arab legend narrates that each year the birds assemble here from all parts of the country. They choose one of their number to remain on guard here until the next meeting. Hence the name.

On the top stands the Coptic convent of "Our Lady Mary the Virgin." Like all Coptic convents of the present day, it is really a walled village and the inhabitants do not exactly lead a convent life. They live very much as other natives. It used to be their custom to swim out to passing vessels and beg for bakshish from the rich and charitable tourists, but the decline of the dahabiye and the rise of the steamer, together with an edict from the Coptic patriarch, have put an end to this method of taking up a collection.

A fantasia, or native dance, is organized by the sailors in the latter part of the afternoon. They envy the waiters, whose duties allow them to keep in close touch with the passengers, enabling them to extract sundry small bakshishes as opportunity offers and to count on a large one at the end of the trip. So they arrange a concert with the delightful feature of a collection. The plate is not merely passed once, but is available throughout the entire performance. Special attention is called to it at intervals.

The music is only the continual rhythmic beating of the tom-tom and a monotonous chorus. But all are happy and it is worth something to see their simple enjoyment.

Late in the evening we tie up at Minieh. We are far beyond the usual halting-place for the second night from Cairo. It seems that the time of opening the railroad drawbridge at Nag Hamadi has been changed, thus making it necessary to arrive there earlier than heretofore. For in Egypt a drawbridge does not open at any moment when a vessel wishes to pass through. There are certain fixed hours at which it is opened and it behooves all travelers, by river or road, to know these hours. The drawbridge on the road from Cairo to the pyramids is usually open for two hours shortly after noon. An imposing fleet gathers to pass in each direction. During this time the bridge is closed to traffic. Frequently a careless or uninformed tourist is caught on the wrong side and has ample opportunity, if his temper permits, to view the nautical pageant.

Minieh is one hundred and fifty miles from Cairo and our largest river city thus far. At this hour of the night there is not opportunity to see the place. It boasts, according to the guide-book, a large sugar factory, a busy market-place and a crowded harbor.

CHAPTER IV

BENIHASAN

IT is only eighteen miles to Benihasan and we are to arrive there at breakfast time. Most of the passengers are looking forward eagerly to the excursion. They have recovered from the languor of yesterday and the fatigue of the day before. They are tired of the comparatively small decks of the steamer and are anxious to do something.

Some of us regret that we have an excursion to-day. It is Sunday and, according to orthodox Christian ideas, should be kept as a day of rest. But there are difficulties in keeping the Sabbath exactly as we are in the habit of doing at home. There are three holy days in this land. The Muslims, who form the majority of the inhabitants, keep Friday; the Jews observe Saturday and the Christians Sunday. It would be manifestly unjust to expect our crew to work on Friday and to rest on Sunday, as to keep our Sabbath would be to desecrate theirs. Some years ago I was conducting a party up the river in a steamer chartered for them and therefore entirely under my control. A gentleman requested that the steamer tie up on Sunday so that the crew could have a nice quiet Sabbath. When informed that their day of rest was Friday he seemed to think that it made no difference as he was sure that the Lord had commanded the observance of Sunday. But the real difficulty came when he and those whom he repre-

sented were told that to rest for three Sundays meant either considerable loss of sightseeing or an extra payment for three more days on the river. It is really impossible to arrange an itinerary for a three-weeks' trip on the river and entirely avoid travel and sightseeing on Sunday.

A long blast of the whistle informs the villagers of our approach. This is entirely unnecessary, as they have become quite skilful in keeping track of the days on which to expect the steamer laden with tourists and bakshish. As soon as the steamer is fast and before the gang-plank is run ashore Hashim lands to chat with the sheikh of the donkey boys and incidentally to oversee the saddling of the host. The entire population of the village is here. The distribution of the saddles is a scene of wild confusion. Boys and men fight for them, for the possession of one means a chance to serve as donkey boy for a wealthy tourist with the practical certainty of a bakshish equal to a day's wages and untold possibilities if the tourist is impressionable. At the more important places, such as Assiut, Luxor, and Aswan, the donkeys are fitted with very satisfactory men's saddles, and only the required number of side-saddles have to be provided from the steamer. But at Benihasan the plain, unadorned donkey is all that is furnished from the village.

The signal is given for the passengers to land, and we at once discover that the scramble and struggle at Bedrashen was a mild incident and the donkey boys there quiet and, if anything, spiritless. Hashim, aided by his kurbatch and some of the sailors, does his best to keep order, or, more properly speaking, to reduce the disorder. But he has been there before and knows the hopelessness of the attempt. Two or more boys seize each tourist, the one who prevails gets him mounted and off they go, regardless of

previous instructions to keep together and not to gallop. After a half-hour's ride all gather together at the Speos Artemidos.

This is a small rock temple dedicated to the lion-headed goddess Pasht. The cat was sacred to her and there was a large cemetery for those animals. The temple was begun by Queen Hatasu and Thuthmes III at the time of their joint reign (B.C. 1500). After Hatasu's death Thuthmes erased her name. About two hundred years later Seti I put his name in the blanks. He left the work of his predecessors untouched and found another place for reliefs in his honor.

This temple was never completed. It is, however, the only example of the rock temple which most of us will see. Abu Simbel in Nubia is the largest and best example of this style and will be described further on. There are several others above the first cataract.

After Hashim has made his speech and pointed out a few figures we remount and hasten on to the tombs.

The usual custom is to dismount at the foot of the hill and walk up. There is no necessity for so doing, for the donkeys are perfectly able to carry the traveler up. The donkey boys try to have the first person dismount and then the others follow suit. To avoid that I ride ahead and appear totally indifferent to all suggestions to dismount. The others all follow to the terrace where the tombs are. Arrived at the terrace, we have a few moments to get breath and to enjoy a fine panoramic view. We are perhaps two hundred feet above the river and can see Minieh far to the north and the sugar-factory at Roda on the south. This includes some forty miles of river. The cultivated land is almost entirely on the west bank. We overlook it all and even far beyond into the

Libyan Desert. We shall have a similar view to-morrow afternoon, but from the opposite side of the river.

The tombs belonged to the nobles of the district at the time of the eleventh and twelfth dynasties. This was about 2700 B.C. or in round numbers a thousand years later than the tombs we saw at Saqqara. We know little of the period from the sixth to the eleventh dynasty. It seems to have been a time of decadence in arts and probably also of dissension and civil war. The twelfth dynasty was the beginning of the Middle Empire and the time of the revival in arts and power. But still the work in these tombs seems inferior to that of the time of Ti and Ptah-hetep. True they have been more exposed to damage at the hands of men, for they have always been more or less open and, like many other tombs and temples, have been used as dwelling-places by the natives.

There are thirty-nine tombs, and, as is customary, each is numbered. We have time only to see the most interesting. But it is better to see a few of the best and to spend all our time on them than to try merely to go into all. We cannot expect to study them in an hour or so, or in fact to study any of the monuments in a three-weeks' trip. But we can see them, observe the important features, and carry away a good mental picture for future use.

Each of the tombs consists of a large room excavated in the rock, which corresponds to the funeral chapel at Saqqara, and one or more deep mummy pits. The large chamber is decorated with interesting scenes from the life of the deceased.

No. 17 shows us our first example of the lotus column with closed bud-capitals. The lotus and papyrus plants were favorite subjects for the ornamentation of the columns. This tomb belonged to Kheti, a ruler of the nome

under the eleventh dynasty. He, as well as his father (Baquet, No. 15), has left us pictures of his life, his pleasures, his military campaigns, his possessions, etc.

The paintings in the tomb of Khnemhetep (No. 3) are the most interesting. Over the door we see the statue of the deceased brought to the tomb, preceded by dancing-girls. On the left is a company of Semitic Bedouins bringing an offering to the governor. According to the usual dragoman's story it is the representation of the coming of Joseph and his brethren to Egypt, but this picture was in existence several centuries before the time of Abraham.

They are people from the northeast and are called Aamu. We note that they are well, even richly dressed and supplied with all the property usual to the civilization of the period. They show no sign of inferiority to the Egyptians. With this in mind it is easier to understand the important wars waged with these people in the sixth dynasty and the invasion of Egypt by them soon after the death of Khnemhetep. It is quite within the bounds of probability that the Hyksos, the barbarian conquerors of Egypt, belonged to the same race.

On the rear wall Khnemhetep is represented with his wife in a boat hunting water-fowl. All kinds of birds are flying about, and in the river are fishes, crocodiles, and a hippopotamus.

No. 2 belonged to Ameni-em-het, or, as he is usually called, Ameni, and is perhaps the most famous of all these tombs. It has four sixteen-edged columns. These are exactly like the Greek Doric in style and are called Proto-Doric. They have aroused great interest among architects and artists, some of whom have drawn the conclusion that the Greeks got their ideas from here. It is probably merely a coincidence showing that the same ideas came to

the Egyptian craftsman of that time which came again to his Greek brother two thousand years afterward. History repeats itself.

These four tombs are all that are usually visited. Several of the others are interesting, especially No. 18, which was left unfinished and so gives us a good idea of its construction. No. 28 was used as a church in the Christian period. I think the traveler usually sees enough for one visit in the first four and should not advise him to visit the others unless he has abundance of time.

We descend the hill to our donkeys. The pathway is about twelve feet wide and looks like a road. In fact it is the ancient way by which the sarcophagi were dragged up the hill. We shall see a better example of this at Aswan.

At the landing-place we pass through the usual affecting scene of saying farewell to our attendants. My boy is fully ten years my senior and rather blacker than the average Egyptian fellah. He is very polite and complimentary. All the morning he has addressed me as "abuya," which means "my father." This flattery certainly calls for an extra piaster.

Two hours after leaving Benihasan we pass Roda, a large town with an important sugar-factory belonging to the Khedive. On the opposite bank and a little inland are the ruins of Antinopolis, a city founded by Hadrian in honor of his favorite, the handsome Antinous. An oracle predicted a great misfortune to the Emperor, and the boy drowned himself here in order to fulfil the prediction and prevent a worse disaster.

A century ago there was a ruined arch, a theater, and the remains of other public buildings. These have now entirely disappeared. To-day the place is interesting only on account of the remains of private houses and of the

streets of the city. An Egyptian archaeologist encamped here for a month could find plenty of material for study and examination. But everything here is of the Roman time, in which we are not so much interested and which perhaps can be better studied elsewhere. The steamer does not land here and we have to get our information from the guide-book.

According to the itinerary, the "Puritan" should tie up at Roda for the night. But we are nearly half a day ahead of time and now expect to reach Assiut to-morrow morning.

At Haggi Kandil, on the east bank, are the ruins of the palace of Amenhotep IV and a series of interesting rock tombs in the cliff beyond the plain. This is another place where we ought to have an opportunity to land. I hope to be able to do so on the return from Aswan and therefore shall reserve the account of this king and his short-lived capital until then.

We now come to the Gebel Abulfeda, another range of steep cliffs on the east bank similar to the Gebel et-Ter. The wind sometimes blows down in such violent gusts that this mountain range has gained the profound respect of the Nile sailor. The traveler by dahabiye has an anxious time and more than one wreck has occurred here. The sun is low in the west and shines directly on the white limestone. We do not usually think of the Nile as a river with mountains three thousand feet high.

We are favored to-night by a most glorious sunset. The sun goes down brilliant as ever. At first there is little or no color and no indication of the scene to follow. Soon the western sky shines in a bright and soft golden light fading toward the zenith. The few clouds become bright golden red, slowly changing to yellow. The blue sky even has a peculiar purple tint. As we look, the whole air seems

filled with a red and yellow light, and whichever way we turn we see the same brilliant light. In fact, the east seems as filled with it as the west, but the color is fainter and the light thinner and more diffused. Every sunset in Egypt is worth watching, though of course some are more brilliant than others. Various explanations of the phenomena have been offered. The most reasonable is that the air is full of minute particles of desert sand which reflect the light of the sun below the horizon, but still shining across the earth.

We tie up for the night on the eastern shore, opposite Monfalut. We have made unusually good time and expect to reach Assiut about ten o'clock. This will enable us to do our sightseeing in Assiut to-morrow and proceed southward early on Tuesday.

CHAPTER V

ASSIUT

ABOVE Monfalut the river makes several long bends and we can see the minarets of Assiut before breakfast. Soon after that meal we arrive at the great Assiut barrage. I remember passing here when the first work was being done. A large earthen dyke was being built into the stream. An endless procession of men, women, and children marched out with baskets of earth on their heads which they emptied at the right place and went back for more. From a little distance it looked like an ant-hill. Really, however, this is a very expeditious method, and where labor is plenty and cheap it is often the best way. The dam is a splendid piece of work and is considered a complete success.

Just beyond the barrage we come to the outlet of the Bahr Yusuf, or Joseph's Canal. Tradition assigns it to the biblical Joseph. It is almost a river. It flows along through the cultivated land near the Libyan Desert to Behnesa and then turns aside to the Fayum, to which it furnishes the principal water supply.

The water is not deep enough for us to come to the bank close to the city, so we go a short distance above it. There are quite a number of vessels here, and this place is called the harbor of Assiut. All large towns on the river have a harbor or mooring-place which is sometimes spoken of as the port.

Assiut is the largest city south of Cairo and has a population of about fifty thousand. In the early part of the last century it was a very important commercial center, for the great caravan route from the south reached the Nile and ended here. Great slave caravans, numbering as high at four thousand, came from Darfur via the Great Oases. All the other products of the Sudan, such as ivory, gum and ostrich-feathers, passed through here. With the suppression of the slave-trade it began to decline and the late uprising in the Sudan cut off its trade with that quarter altogether. The city made a brave resistance and is now gaining ground. It is an important railway center and its trade is large and increasing. The European carriages and the handsome buildings between the railway and the river give the impression of something more than an ordinary Egyptian town.

The bazaar is considered interesting. Those whose ideas of bazaars have been obtained from the church fair and who expect to see a row of clean and gaudily decorated booths are rudely disenchanted. There is a broad covered road with small shops on both sides. Donkeys, carriages, camels, and animals of all kinds pass through it, and it can hardly be called clean. Still it is so much superior to similar bazaars in other towns that I fear I may be doing Assiut an injustice. It is especially famous for its pottery. Much of it is quite pretty and tourists are apt to make liberal purchases at high prices. It is, however, very fragile and I doubt if many pieces actually get to the homes of the buyers. Another specialty is the handsome black and white network shawls. These are often priced at four or five English pounds. Of course a lower price than first demanded is usually accepted, but if the merchant really refuses to consider an offer, it is quite certain that

it is not enough. Considering the fine work of these shawls, I do not think they fetch extravagant prices.

Assiut also has an ancient history and a series of tombs. These are naturally in the limestone hills at the back of the town. They are of the same general style of architecture and decoration as those at Benihasan and date from the same period (twelfth dynasty). One of them is known as the "Soldiers' Tomb." It has a picture of some soldiers with very large and curious shields. The two interesting platoons of soldiers in the museum at Cairo came from another tomb higher up on the mountain.

In the early Christian centuries these tombs and caves were the abode of hermits who came here either to escape persecution or to flee from the evil of the world. In one of them lived John of Lykopolis, to whom the Emperor Theodosius sent an embassy to inquire as to the result of a civil war which was then raging. The hermit prophesied a bloody but certain victory for the Emperor.

From the hill we have another of those fine views of the Nile valley. We are on the western side of the river and at a considerable elevation above the level of the plain. The eye follows the course of the river to the north and seems to reach on into space. The city of Assiut with its domes and minarets lies at our feet. It is surrounded by palms and bright green fields, according to the guide-book, "of a tint such as probably can be seen nowhere else in the world." Dean Stanley has been quoted as saying that these stretch for miles on both sides "unbroken save by the mud villages which here and there lie in the midst of the verdure and are like the marks of a soiled foot on a rich carpet."

Americans who take the trouble to ride to the mission meet with a warm welcome from their countrymen there.

This is the only place in Egypt where what we call higher education can be obtained. But the rudiments of education are also taught, and pupils are received who must learn the beginnings of English and even, almost, of their native Arabic.

The college is run as a Christian institution. It receives students of the Muslim faith and if they choose to remain faithful to it they can do so. Of course they are encouraged to become Christians and many do. The Muslim returns to his native village with some idea of the Christian style of living and perhaps with the bigotry driven out of him and a tolerant spirit toward those of other beliefs substituted. There are about six hundred boys in the college and about one hundred girls. The latter are given an education and in addition some very elementary and useful instruction in cleanliness. It is hoped that when they get back to their village homes they will not be content to live as they were brought up and as their neighbors do. A little leaven may thus be introduced which in time will effect great things. The young men go into the government service and are to be found throughout the entire country as teachers, postmasters, and railway employees.

This college of the United Presbyterians, the better known college at Beirut in Syria and Robert College near Constantinople are doing a noble work in the development and civilization of the Eastern Mediterranean.

On our return to the steamer we find that a portion of the bazaar has been brought thither in order that the tourist may see and at least have an opportunity to purchase. Pottery, shawls, canes, fly whisks, and similar articles are in abundance. Of course there are no fixed prices and everything must be bargained for. But the

price once fixed for a certain article is often considered as fixing it for that occasion and as many as are wanted are forthcoming. My own observation and experience lead to the conclusion that, as at our country auctions, a lot of worthless trash finds purchasers at far above its value, while often articles of real worth are obtained at bargain prices.

CHAPTER VI

THE TEMPLE OF DENDERA

OUR rais has the thought of the drawbridge at Nag Hamadi always before him. We wait only for the morning mail from Cairo. This arrives shortly after eight o'clock and we start at once.

We have now been four days on the river and become accustomed to some things which were at first interesting novelties. We no longer rush to the side to see a shaduf, a native felucca, or a camel. The girl with the water-jar on her head has become commonplace. Some of the passengers even go so far as to say that they have had enough of the river and wish they had gone by train. But after two more days our program of temples and tombs will be so full that they will be at any rate kept busy. Others of us find that the fact that we have become familiar with many of the Nile phenomena gives us time to regard them more carefully and to give attention to the less obvious and striking scenes. There is enough for those who can calmly absorb the beauties of the Nile and do not expect a Karnak every day.

We are now traversing the second section of the trip, that from Assiut to Luxor. None of the country south of Cairo can compare with the delta in fertility or in agricultural value. But this section is perhaps the richest and best cultivated. The butter and cheese of Tahat and Tema are famous throughout Egypt and the villages look

prosperous. Many of the houses are topped with pottery jars used as nests for pigeons. These are raised in large numbers both for food and for their manure, which is highly valued. But they probably consume more grain from the fields than they are really worth, so that it is a mistake for the peasantry to raise them, especially in such numbers. The long donkey ride from Baliana to Abydos carries the traveler through scenes of peasant life and prosperity unequalled in the traveler's Egypt. But I am anticipating, for we shall not make that excursion until our return journey.

We pass the flourishing town of Abutig, and then our course lies eastward among some large islands. The river skirts the barren and mountainous eastern shore. The fertile strip on the west widens and the railroad leaves the river-bank, to reach it again at Maragha.

Shortly after lunch a small boat hails us and we learn that the Niagara, a small steamer belonging to our company, has been aground near here for several days and that they hope for our assistance to pull her off. A wrecking-steamer has been working with her and got her in a favorable position, but more power is needed to release her.

The crew of the stranded vessel have had much the same experience that would have fallen to their lot had they met with a smiliar misfortune on the shores of the Red Sea. There is no large village or center of authority near. The fellahin of the neighborhood look on an accident of this sort as something which ought to bring them some advantage either in the way of plunder or of bakshish. So they are not disposed to render any assistance to the unfortunate crew. The nearest town is Tahta, several miles up the river and then three miles inland. A messenger has

to go there for provisions or to communicate with Cairo. This takes three men for a whole day. Luckily the passengers were taken off at once by a passing steamer.

We get a line to her stern and then the "Puritan" and the tug pull together. But the lines are so arranged that the force exerted by one is neutralized by the other, and the only result is to break the hawsers. Then both hawsers are made fast to the bow and a strong pull together results indeed in another break. But something has been accomplished and the vessel has started. After that each attempt moves her more until finally she slides off the bank into deep water. Our men have worked hard and with a great deal of apparently unnecessary noise. We have lost three hours and must run late to-night in order to be at the bridge at the right time to-morrow. For to lose the bridge means the loss of half a day and would throw our program into confusion. There is no moon, but we are fortunate and finally tie up at eleven o'clock at Menshieh.

Leaving before dawn we pass Girgeh before breakfast. For a long time this was the terminus of the railroad and one of the most important places in Upper Egypt. On the east bank are interesting remains of a temple of Ramesses II. For the past two or three years promising excavations, under American auspices, have been carried on here. Girgeh used to be the usual starting-point for Abydos. This excursion is now made from Baliana and usually on the return voyage. I have noticed that Girgeh and Baliana form an important point in the climate on the river. Northward the nights are decidedly cold, and in the daytime the strong north wind sometimes reminds one more of the temperate zones than of the tropics. Most men who wear an overcoat in spring at home are glad to have one here on the Nile. But south of that point the

climate is much milder and the air is softer. We still have north winds and cool nights, but in a lesser degree. The fact that the sensitive dum palm is the prominent tree henceforth bears witness to the change in climate. North of Baliana they are but few, while south of that place they outnumber all other trees. There is another similar step or line of climatic demarcation at the first cataract.

At last we arrive at the bridge at Nag Hamadi at just the right time and pass quickly and safely through. A large sugar-factory here gives importance to the place. A short distance farther on we come to the holy city or village of Hou. Here the holy saint Sheikh Selim sat naked for fifty-three years on the banks of the Nile until his pious soul was transported to the Muslim paradise. His tomb and memory are still reverenced by the devout native sailors.

Our trip this afternoon is uneventful. We are all, however, looking forward to the morrow, to our first visit to a real Egyptian temple, the temple of Dendera. Just before sunset we see the top of the roof and soon are moored at the bank.

This is our first large temple. We have seen the obelisk at Heliopolis and know that a temple once stood there. So also at Memphis a great temple of Ptah stood behind the colossal statues. But there are no traces of these buildings left, and we saw there the obelisk and statues, not the building. It is true that we did visit the small granite temple near the Sphinx. We admired its huge stones and perhaps casually heard that it was a temple. But it is so buried in the sand and so little excavated that we did not really appreciate it. Our Nile trip has hitherto been mostly river and tombs; therefore a change is quite welcome.

The temple of Dendera is of comparatively late date.

It is well preserved and gives an excellent idea of the structure of an Egyptian temple. The journey from the landing-place is short and easy. So I consider it an excellent temple for the tourist to start with.

Our usual breakfast hour is half past eight. This is changed to eight o'clock in order to allow an *early* start. It would, however, be better in every way to make it seven o'clock, giving us more and better time at the temple and seriously inconveniencing no one. But at nine we are fairly started. The donkeys are good. Moreover, the party are getting accustomed to them and the mounting and start are becoming more orderly. The trouble will come as usual at the end of the trip, when a proper reward must be given to the attendant.

The ride is very easy, somewhat less than half an hour and through the level and fertile country. I find that considerable excavating has been done during the past year, especially near the gateway. This is also evident by the fact that quite a large and good supply of "antikas" are for sale by the merchants. I secured a handful of well-preserved copper coins which are certainly genuine, as it is easier and cheaper to dig them than to counterfeit them.

We proceed down the narrow lane and then descend the flight of steps to the Great Vestibule. The visitor should spend a considerable time, say a quarter of an hour, in silent contemplation and in gaining an idea of this vast hall with its eighteen enormous Hathorheaded columns. True, this is a late temple and it is as nothing in comparison with Karnak and others before us. But to most of us it is our first temple, and time should be given or taken to get a proper impression of it. Hashim, the dragoman, does not comprehend this. He has a certain routine to go over, certain things to exhibit, and then

wants to get back to the "Puritan" as soon as possible. Do not misunderstand me. Hashim is an excellent dragoman. He has had many years' experience. He wants to do his duty by his passengers and to earn their approval and good bakshish at the end of the trip. But he does not know that a party of untrained tourists cannot understand the various figures of gods and kings as yet, and that it is far better for them to get an idea, picture, and impression of the building as a whole than to try to distinguish the details. So he turns at once to the right and begins to point out the figures of the kings, various gods, etc. The whole temple, inside and outside, is covered with reliefs and inscriptions, and it is not my province in this book to attempt to draw attention to them or to explain them. The main thing to be seen here by the tourist who has but a couple of hours is that Great Hall. Those Hathor-headed columns are enough to remember the temple by. The picture of Newt, goddess of the sky, with her feet in one corner, long body and extended arms, is typical and impressive. One should descend to the crypts to see the reliefs there, which have been protected from destroying agents and are practically perfect. Then the ascent to the roof is easy and recommended. The Osiris chamber gives a good opportunity to learn of the myth of Osiris. From another of these chambers a famous zodiac was taken to the National Library at Paris. The roof commands an excellent view of the temple and of the surrounding country. With the plan as given in the guide-book one can get a good idea of the typical Egyptian temple. The sanctuary, the dark inner chamber enclosed on three sides, is the kernel of the structure. Around it are chambers, probably the living-rooms and storerooms of the priests. In front are two antechambers and the hypos-

tyle hall, with other rooms leading off from them. Then comes the Great Vestibule and beyond that the pylon. This is the general ground plan of all Egyptian temples.

On the outside of the rear wall is the famous relief of Cleopatra with her son Ptolemy XVI Caesar, son of Julius Cæsar. There has been considerable controversy as to whether these figures are to be considered as portraits or merely as conventional figures representing these worthies. I am not personally qualified to judge, never having seen the originals. But I am inclined to think that if these personages ordered that they should be represented on this temple they would take care to have a real likeness, not a conventional figure.

Near this corner of the main temple is a small temple of Isis. Farther along to the north was a large Coptic church. The foundations are still there and the plan can easily be traced out.

Then we come to the small temple called the Mamisi, or Birth-House. Such small buildings outside the area of the main sanctuary were common and indeed necessary to the temples of the later period.

It contains representations of Hathor giving suck to the infant Horus, and it is generally explained that it was the birth-house of the infant. The real facts are that each of these temples had a troop of women connected with it as priestesses and who devoted themselves to religious prostitution. At times when they were ceremonially unclean or when they were about to give birth to a child, they were removed to this building, so as not to defile the temple.

Two hours seem a very short time to give to this temple. But Hashim seems to think that we have seen it and is preparing to go. I also think that most of the party

have had all that they can absorb in one visit. It has been so new and strange to them that they cannot really comprehend it. It is unfortunate that we cannot have another look at it on our return trip.

On arrival at the steamer the bakshish question again obtrudes itself upon our notice. The Baedeker names one piaster as the proper fee. This seems to me small and it certainly is less than is customary. Two piasters ought to be sufficient. It is more than any of these men would ordinarily earn in a half-day. But the gift of two piasters from a tourist will raise a howl that can neither be imagined nor described. The only safety lies in a stout hippopotamus-hide kurbatch carefully handled.

On the opposite side of the river is the large city of Keneh. The trip to Dendera can be made from there by the rail traveler, and during the season special trains are arranged from Luxor. Keneh is famous for its *kullal*, or porous water-jars. We have passed many vessels on the river loaded with them and bound to Cairo. At the time of the Mecca pilgrimage Keneh is the great gathering-place for the pious participants from Upper Egypt. Until recently they used to cross the desert to Kosseir on the Red Sea, five days' camel journey. Now they make the trip by rail via Cairo and Suez.

We next pass Barud, the river port of Kuft. This unimportant village was in ancient times a very important city. From here led the caravan routes to the Red Sea, over which passed the merchandise from Punt, Arabia and India. On this route lay the famous emerald mines and the Wady Hammamat, where were quarried most of the stones for sarcophagi. A little farther on we come to Kus, once, according to Abulfeda, the second city in Egypt.

On the opposite bank, three miles farther south, we come to Naqada. A large tomb was discovered here in 1897, and from articles found in it it was thought to be that of Mena, the first king of the first dynasty. Afterward another tomb was found at Abydos with better evidence of belonging to that king. So the tomb at Naqada was assigned to his queen Newt-hetep, a daughter of the preceding monarch, Sma. The excavations in Nagada and vicinity have yielded many treasures to the museum and much information to the Egyptologist.

We now approach Luxor, ancient Thebes. On the western bank we see the Theban hills, with the tombs of the kings hidden in them, the temple of Kurna, the Colossi, and farther on the mass of Medinet Habu. Karnak, though near the river, is hidden by the trees and high banks. But from the upper deck we can discern the pylon and the obelisks and so get an idea of its position. Then Luxor comes in sight ahead and in a few minutes we are fast to the bank. It is not quite sunset and we have opportunity for a stroll through the town, a visit to the post-office and hotels, or, better, to watch the glorious Egyptian sunset over the Theban hills.

CHAPTER VII

KARNAK AND LUXOR

LUXOR is unquestionably the principal point on the Nile for the sightseer. There are four good hotels for the visitor by rail and for those who wish to stay longer than the time permitted by the steamer. An English church and chaplain, tennis-courts, golf-links, sporting-clubs, a bar, a barber, and other necessities of civilized life are established here during the season.

The tourist steamers stop for three days on the upward voyage, and usually for half a day on the return trip. Their program is usually to devote the first half of the first day to Karnak, and then two long half-days to the western side of the river. The Temple of Luxor is slipped in somewhere. This is probably the best that can be done in the allotted time. The trouble is to see that the dragoman carries it out properly and does not hasten too much or leave out important things, out of consideration for the tired tourist or from his own disinclination to run the risk of overexertion. The heat can be easily avoided by an early start.

Immediately after breakfast we ascend the steep bank, and the usual scene of mounting and fighting is gone through with. But the boys have quite tamed down here, or rather been tamed down by the efforts of the police. Moreover, the donkeys are good, and in the season they have no lack of patronage. It is important to get a good donkey

for the first trip and then to keep him for all the excursions around Luxor. I myself have always ridden the same Luxor donkey, "Pertinacity," No. 86. His owner, Isma'il, confidently expects to graduate into a dragoman next season and I fear Pertinacity will soon have to be replaced by a younger beast. But he is an excellent animal and although I have known him for several years he still brings me in at the head of the procession.

Soon after leaving the village I come upon a lady in trouble. She had dropped her purse which she carelessly, after the wont of women, was carrying in her hand. Although she saw it fall it had disappeared and now the honor of stealing it, or rather misappropriating it, lies between three boys, one of whom is her own donkey boy and all of whom vehemently protest their innocence. However, the case is not quite so difficult as it seems. I at once order them to hold up their hands and tell Isma'il to search them. He knows just where to look and in a moment it is found and returned. I do not care to see who had it, as I am not there to administer a reproof or justice and I regard the owner as largely to blame. Moreover the boy did not intend to keep it, but expected to return it untouched upon offer of a bakshish. We cannot put our ideas of right and wrong into the native mind.

We ride, or rather race, in a cloud of dust, and finally arrive at the Temple of Khonsu. And here the dragoman makes a bad error. There are really three important temples, or rather groups of temples, at Karnak,—the great Temple of Ammon, the head of the Theban triad, the Temple of Khonsu, the son, and that of Mut, the wife and mother. Now it happens that the Temple of Khonsu lies on the road from Luxor and it is therefore the easiest and

laziest thing to stop there first. But this temple has nothing to do with the great Temple of Ammon, and to stop and see it first is sure to give one a false and distorted idea of the whole place. At least, that was my own experience, and it was not until my third visit that I got the matter straightened out. Therefore, my advice is not to stop at the Temple of Khonsu, but to ride past it straight to the entrance of the Temple of Ammon and to the great pylon. This pylon should be ascended and the plan of the temple worked out from there with the aid of the map. In front of us lies the avenue of sphinxes. We can trace it to the river-bank and far away on the other side we can see the Temple of Seti I at Kurna, to which it led. Turning toward the main temple, we see at our feet the great court. We must remember that the pylon on which we stand dates from the Ptolemies and that this great court dates from the twenty-second dynasty. We therefore see how it swallowed up, so to speak, the small Temple of Seti II and partly enclosed the larger one of Ramses III. When these temples were built they were far enough from the main temple, and no one dreamed that they would later be found in the way.

Beyond the court lies the great hypostyle hall, then the smaller pylons, and the two obelisks. We see the girdle wall of the temple and get an idea of its vast area. Beyond this girdle wall on the left we see the foundations of the Temple of Mont, god of victory, and the granite portal of Ptolemy Philadelphus. We shall probably not get out to them.

To the right we see the Temple of Khonsu, looking quite small and unimportant. Over the Temple of Ramses III are more ruined pylons and the Sacred Lake.

Having completed our survey, we return to the great

court. This is not a guide-book, therefore I shall not weary my readers with a minute description of the temple. I must content myself with merely recommending the plan of your visit. And again I would say that in a single visit to a great Egyptian temple, the ordinary visitor cannot study the detail, but should endeavor to get a large and comprehensive idea of the whole. To that end I have advised passing by the Temple of Khonsu and shall also advise against visiting the small Temple of Seti II or that of Ramses III at this time. For these buildings are not in any sense part of the Temple of Ammon, and to see them now merely confuses the tourist. They can be examined at the end of the morning, or, better still, on a second visit.

We now enter the great hypostyle hall. As in the vestibule at Dendera, the visitor must spend some time in silent contemplation. This one hall has an area of five thousand four hundred and fifty square yards and, according to Baedeker, could accommodate the whole church of Notre Dame at Paris. Each of the twelve columns in the central rows is as large as Trajan's Column at Rome or the column in the Place Vendome at Paris. They are not of one piece, but are built up out of semi-drums. Looking closely at them we see in the absolute lack of proper foundations the cause of the instability of the Egyptian temple. True, the wonderful climate of Egypt has permitted the stone to last for centuries. The real damage to the buildings has been caused by earthquakes. The enormous mass of débris in the hall has done much to support and preserve the columns and also the entire building. This is now being cleared away and it is to be hoped that its absence will not be lamented when the next serious earthquake occurs.

On the outside walls of the great hall are the historical reliefs commemorating the victories of Seti I and Ramses II in Palestine. Of course we cannot read the hieroglyphic accounts, but scholars have done so for us and we can at least see the pictorial illustrations. The king in his chariot is the prominent figure. Equally prominent, though not equally happy, are the enemy, represented mostly by corpses and bound prisoners. The gods of the Theban triad, Ammon, Mut, and Khonsu, are represented protecting the king and delivering the conquered nations to him. On the south end of the second pylon we have the Triumphal Monument of Sheshenq I, the Shishak of the Bible. It commemorates his victory over Rehoboam, the son of King Solomon. The great god Ammon, with the crown of Upper and Lower Egypt on his head, holds his sword in his right hand, while his left holds five cords, each fastened to a row of captured cities. Beneath Ammon is the goddess of the Theban nome, also with five rows of captured cities. To the right is the unfinished figure of Sheshenq, grasping a bunch of enemies "by the hairs of their heads," as the dragoman says. Farther along on the south wall are representations of Ramses II fighting against the Hittites. On the projecting wall is a most interesting and important inscription, containing the text of the treaty of peace which Ramses II made with the Hittites in the twenty-first year of his reign. Still farther to the east we have a copy of the epic poem of Penta-ur.

Returning to the great hall and passing through the third pylon we come to the central court with the obelisk of Thuthmes I. There were originally four obelisks here and when they were erected they stood at the entrance to the temple. We must remember that we are continually going back toward the original kernel of the temple, the temple

of the Middle Empire in the open space back of the sanc-
tuary.

Passing through the fourth pylon, we come to the first colonnade, a mass of ruin. But the great obelisk of Makere, Queen Hatasu, still stands proudly among the fragments of the stone columns and of its companion obelisk. It is the tallest and handsomest obelisk in Egypt. According to the inscriptions, it was quarried, brought from Aswan, and erected in seven months.

Farther on in the fore court of the Sanctuary we see the two famous pillars erected by Thuthmes III. One bears the open lotus-flower, the lily of Upper Egypt, the other has the papyrus of Lower Egypt. The sanctuary itself is of late date and is now a mass of ruin.

Behind the sanctuary are the remains of the temple of the Middle Empire, the beginning of the great temple.

We began our survey at Karnak at the first pylon and worked eastward. Historically, we should begin here and picture to ourselves this first temple 4500 years ago. The great temple grew from here, and by a careful study of the plan we can see it in its successive stages of growth, imagine it in its time of full splendor (1200 to 600 B.C.), then in its decay. Used as a Christian church in the fifth century, it was abandoned after the Muslim conquest of Egypt and now for a thousand years has been an empty ruin. Luckily the Muslim capitals, Fostat and the later Cairo were too far away to claim its stones for their new buildings. They had a supply nearer at hand, the ruins of ancient Memphis.

East of this temple of the Middle Empire we come to the Great Festal Temple of Thuthmes III. This is quite well preserved and has even the roof still in its proper place. There are numerous traces of its use as a Christian

church. The old heathen figures were whitewashed over and crude pictures of Christ and Christian saints painted in their stead.

It may be interesting to learn that this whole temple, from the second pylon to the rear of the girdle wall of Ramses II, could be placed in half the ground on which the Great Pyramid is built.

We have now been systematically through the temple and some of us are rather tired. For it is about a quarter of a mile from the first pylon to where we are now standing and necessary détours have multiplied this several times. Then we have been standing or slowly walking for two hours, which is enough to tire the ordinary tourist. Much has been left unseen, but the great Temple of Ammon has been quite well covered for a first visit. We leave the temple by the breach in the girdle wall of Ramses II and pass by the Sacred Lake. A gang of children are at work excavating, apparently toiling hard for a pittance of three or four piasters a day. This fact awakens some pity among the visitors from America. But these children are happy and the competition for an opportunity to work at the excavations is ample proof that the place is much sought after.

The pylons and buildings to the south were never finished and are now so in ruins that we can only name them and pass on. Mounting our donkeys we ride through the eastern avenue of sphinxes to the temple of Mut, the consort of Ammon. This was once a temple of considerable size and filled with statues. It had its own sacred lake, which remains to-day; but the traces of the temple are scanty and it is only possible to trace the ground plan. It is not even necessary to dismount.

There are three important temples which I have pur-

posely omitted. I have done this because they do not belong to the great Temple of Ammon, which I wished the party to see, without confusing it with anything else. The main temple is enough, and more than enough, for one visit. But I shall add a few words here about these others.

The Temple of Khonsu is a small but complete and typical structure. Khonsu was the third in the Theban triad. We enter by the gateway between the towers of the large pylon and find ourselves in the Great Court. It has twenty-eight papyrus columns with bud-capitals. There is an interesting relief of the façade of the temple with the flags flying above the pylon. The hypostyle hall has four papyrus columns with calyx capitals in the center and two columns with bud-capitals on each side. Passing on we come to the sanctuary, which is peculiar in being open at both ends. The ascent to the roof is worth while for the sake of the view of Karnak.

Adjoining the west wall is a small temple to Osiris. The ghaffir seems to think that he is doing quite a favor to admit the visitor and that it deserves recognition in the shape of bakshish.

In the great court of the Temple of Ammon are the temples of Seti II and of Ramses III. The former has three chapels, dedicated to the three members of the triad. The latter is a fair-sized temple and one of the few built by one pharaoh and on a single homogeneous plan. As I have already mentioned, it was originally outside of the great temple, which later advanced and incorporated it in the walls of its great court. The open court, with its Osiris columns, attracts our attention. It is very well preserved and is our first example of this kind of column. The rest contains nothing of unusual interest. Only yesterday we

saw our first temple and wanted to see every figure and every room. To-day we have seen so much temple that we are content and even anxious to pass by a great deal and see only the principal things. This is not surprising when one reflects that there are at least sixteen distinct temples at Karnak, most of which I have not even mentioned. Besides these are innumerable gateways, chapels, pylons, columns, etc. I have now been many times to Karnak, but feel that I have merely begun to see it. It would require several consecutive days to get a fair idea of this great city of temples. And yet this is only one of several temple-cities of ancient Thebes.

The Temple of Luxor suffers to-day from its position. When one has just seen Karnak a mere ordinary temple cannot be appreciated. Then it is so near, right at the top of the bank. It can be visited at any time and consequently is often not visited at all.

It is announced that the official visit to the Temple of Luxor will be made at four o'clock. The time till then is open for rest or purchases from the antiquity-dealers in Luxor. Now I have never been able fully to comprehend what germ or microbe it is that impels the tourist to support the Luxor forger of antiquities. For it is a well-known fact that most of the antiquities industriously offered and even forced on the tourist are plain forgeries made here during the last summer. And yet the business prospers. Of course the genuine antiquities have a fictitious value put upon them by this craze for something antique. A few years ago a genuine scarab could be bought for a trifle. It did not pay to fabricate them. The demand has exhausted the supply and a good scarab now commands from one to twenty pounds. False ones abound and are sold for what they will bring.

But there is one dealer in Luxor whom I believe to be absolutely honest. He is also, perhaps, the best authority on Egyptian antiquities in the world. I refer to Muhammad Muhassib. Much have I learned from him, both about antiquities and about life in Luxor and Egypt during the last half-century. In his early life he explored the hills on the western shore and discovered and robbed many a tomb. This was his profession, and under the form of government in vogue in those days every man had to be more or less of a rascal. He made a pilgrimage to Mecca, earned the title of Hajji, and reformed. Many of the treasures now in the British and Cairo museums passed through his hands, and his shop and the museum sales-room in Cairo are, in my opinion, the only places where a purchaser may be sure that he is getting a genuine article. The old gentleman has such a horror of forgeries that he will not allow one on his premises.

At the appointed time a small portion of the company gather to visit the temple under the guidance of Hashim. For in addition to the usual distractions of Luxor the annual sports are being held at the race-track. There is an opportunity to see a three-legged race, a camel race, a donkey race, and even to ride your own particular donkey in a race and perhaps win a prize. This is a powerful counter attraction to a mere Egyptian temple three thousand three hundred years old. Some of us have become surfeited with temples in the last thirty-six hours. It is, however, a very large and important structure. The views of it from various points outside and the two large courts and the colonnade from within are very fine. The sanctuary with its adjoining chambers, the hypostyle hall, and the central court were built by Amenhotep III (1400 B.C.). He also planned a great hypostyle hall, of which

he only succeeded in completing the two center rows of columns. These remain to-day as the Colonnade. Then Ramses II desired to add to the temple and to his own fame. So he built a large colonnaded court, which he adorned with statues of himself and family. He also built the massive pylon and set up the two obelisks. But in the original plan of the temple there was no thought of this extension court, and the course of the river made it necessary to bend the axis to the east. This was also desirable on account of the avenue of sphinxes which was to lead hence to the Temple of Khonsu at Karnak, and could not otherwise be run in a straight line.

In the southwest corner of that fore court is a very interesting relief of a festal procession to the temple. The princes and nobles with their attendants, the animals for sacrifice adorned with garlands and the priests go in line to the great pylon. In front of the pylon are the two obelisks and three huge statues for each tower. The flags are flying from the lofty standards, and the whole gives an excellent picture of the festival in ancient Thebes.

Only one of the obelisks remains, the other having been taken to Paris, where it now adorns the Place de la Concorde. Part of the fore court, containing several pillars and an unknown number of valuable statues, is still buried in rubbish. There is small chance of its being excavated, for a holy mosque, containing the holy tomb of a very holy saint, Abu-l Haggag by name, has been built in this part of the temple. As long as the Muslim religion prevails in Luxor it will be difficult and probably impossible to disturb his rest.

During the Christian period a small chamber back of the hypostyle hall was made into a Christian church. An altar was set up, the heathen reliefs whitewashed over, and

two granite Corinthian columns set up. Near this room is a small chamber with representations of the birth and bringing-up of Amenhotep III. I saw a party of five English ladies and gentlemen come into this room, accompanied by their dragoman. The latter explained in fairly good English that it was the "birt" room of Amenhotep III. One of the party at once understood and explained to the rest that it was the "burnt" room of Amenhotep III, the room where he was burned to death, and that that was plainly the subject of the reliefs. All listened with attention and approval. The dragoman knew that they had misunderstood him, but was powerless to interfere or rectify the error.

CHAPTER VIII

THE TOMBS OF THE KINGS

ACCORDING to the steamer's program, all the sights on the western side of the river from the Biban el Muluk to Medinet Habu are to be visited in one day. This necessitates taking a lunch to be eaten at the Tombs of the Kings. It also makes such a long and hard day that most travelers become so fatigued that they entirely fail to appreciate Medinet Habu, a most interesting temple, or rather group of temples. Upon consultation with Hashim, therefore, I arrange that the excursion shall be divided into two days, returning to the steamer for a late luncheon.

Out of respect to the expected heat breakfast is served an hour earlier than usual, and half past eight finds the party landed on the western shore. Two hours earlier would be much better, for the sun is no respecter of persons and those who come to see Egypt ought to accommodate themselves to the special conditions of each trip.

The donkeys and their attendants have crossed in the native ferry-boat and are awaiting us. The party are now quite expert in mounting, and moreover most of them have ordered the donkeys which they had yesterday. So there is no delay. We ride across the sand and along a high dyke which we finally leave and dismount at the Temple of Seti I at Kurna.

Several enterprising natives have established them-

selves here to prey upon the tourist. Pieces of mummies, human and animal, beads, scarabs and ushabti figures are displayed in profusion. All are genuine, and if required the vendor will give his "personal guarantee." I remember that last year some credulous ones bought some warranted ushabti figures and on their return to the steamer put them to soak in the wash-basin. After luncheon they found a mass of Nile mud at the bottom and some blue paint floating on top. In reality, the pieces of mummies, the mummy cloth and the small blue or green mummy beads are probably genuine, as they are plentiful and there is no need of fabricating them. The other objects are surely forgeries. The traveler may be certain that anything genuine and valuable is offered to the residents and dealers in Luxor and not to the tourist.

This Temple of Seti I at Kurna is a mortuary temple. That is, it is the temple connected with his tomb in the Biban el Muluk which we are soon to see. It had its staff of priests who were to see that his Ka was properly fed and cared for and was the place for ceremonies in his remembrance and honor. It was really the funeral-chamber of the tomb. Most of it has fallen into ruin and a great deal has entirely disappeared. We look over toward Karnak and recall that an avenue of sphinxes led from here to the river-bank, opposite that temple.

We mount our donkeys at the back of the temple and ride toward the mountains. There is now a good road and this year carriages have made the trip for the first time. As we proceed up the valley we realize that it is a most appropriate place for a cemetery. There is absolutely nothing growing and it seems as though animal life could not exist here. To be sure there are equally or more desolate places in the world. But we have just left the

fertile and green valley of the Nile. In a very few minutes we find ourselves surrounded by this burning and barren waste of sand and rock. Doubtless the suddenness of the change has increased the effect.

The path winds up the valley and we appear to be approaching a *cul-de-sac* with a steep rock cliff directly in front of us. Something seems to tell us that that is the valley of the tombs of the kings. We find a barrier across the road and are obliged to show our monument tickets. Some years ago the price of these tickets was increased twenty piasters. Part of the money thus obtained was used to install electric lights in the principal tombs. This greatly adds to the pleasure and comfort of the visitor and prevents the disfigurement and gradual destruction of the paintings by candles or magnesium. Six of the more important tombs are thus illuminated. The others are open only to those armed with special permission.

We go first to No. 6, the tomb of Ramses IX. He was a ruler of comparatively small importance of the twentieth dynasty. Professor Petrie calls him Ramses X, for he thinks he has found another Ramses to take the number IX.

The general plan of all these royal tombs is the same. They differ only in extent and in beauty of workmanship. This is one of the later ones and not one of the finest. We descend the flight of steps and enter a long, gradually descending hall or corridor. At the entrance are two small undecorated chambers on each side. We pass through two large halls, then another corridor, and finally reach the last chamber, in which the sarcophagus once stood.

We must remember that we have here only the shaft and the sarcophagus pit; that is, only the portion of the tomb belonging to the soul and the mummy. The funeral-chamber, the meeting-place for the friends and the dwell-

ing place of the Ka, was the temple down in the plain. That was the appropriate place for the record of the deeds of the deceased.

The pyramid tombs of the early kings had no sculptures or hieroglyphic records except stelæ, and the pyramid temple was also bare. The tombs of the nobility at Saqqara, as we have seen, had the public rooms profusely adorned, but the shaft and the sarcophagus-chamber were usually uninscribed. In the time of the sixth dynasty a portion of the Book of the Dead was sometimes inscribed on the wall. Here was an opportunity for the king to provide his soul with a written and pictorial account of its journey after death. He could prepare an illustrated guide-book, so to speak, in order that the soul could always know where he was and the proper charm or magic word to use on each occasion.

During the day the soul was in no danger. But in the night, in the twelve hours of darkness, it accompanied the sun on his journey in the lower world. This underworld was divided into twelve rooms, each corresponding to an hour. Each doorway was guarded by two gigantic serpents and the soul had to have the proper password in order to enter. The whole journey was beset by demons, serpents, and spirits both good and evil. Finally the sun and the soul reappear again in the world of light. On the whole it is a gloomy picture and in this particular case does not merit especial attention because of excellence of work. An interesting picture is that showing the five ages of man—the infant, youth, young man, mature man, and decrepit old age. Later pictures have seven ages instead of five.

We go next to No. 8, the tomb of Merenptah. He was the son and immediate successor of Ramses II, called the

Great. According to some scholars he was the pharaoh of the Exodus and his body was engulfed in the Red Sea. But it is now in the Cairo Museum, having been found with other royal mummies in tomb No. 35. The general subjects of decoration are similar to those in the tomb just described. The sarcophagus is still in its proper place.

Tomb No. 9 belonged to Ramses VI. His predecessor, Ramses V, began it, but had not done much when death carried him off. It is fully inscribed and contains the whole of the Book of Hades, the Book of Duat, the Destruction of Mankind, part of the Book of Caverns, and chapters 125 to 127 of the Book of the Dead. In the sarcophagus-chamber are interesting astronomical representations. At one place the boat of the Sun is drawn across the heavens and then down an incline. The Arabs have named this "Shellal," or cataract. This tomb is comparatively unimportant and uninteresting. Our time could be more profitably spent on some of the others.

We now go right up to the cliff to No. 35. This is the tomb of Amenhotep II, son of Thuthmes III. It is one of the most difficult tombs to enter. We descend a rough and steep flight of steps and soon come to a deep pit. This was designed to block the entrance and to lead the grave-robb^r to think that nothing lay beyond. It is bridged over and we proceed. At last we come to the sarcophagus-chamber where we find the mummy of the king in his coffin and still adorned with the funeral garlands. An electric light is placed at his head and the body of the once great king is thus placed on exhibition before tourists and strangers from lands of which he never dreamed. I fear if he could have foreseen this desecration he would have preferred to turn to dust at once. Still it is very interest-

ing to the visitor to see his body exactly as it was placed here in 1423 B.C.

There are two small chambers in each wall. In one of those on the right were found nine royal mummies, including those of his son Thuthmes IV, his grandson Amenhotep III, Merenptah, Seti II also known as Seti Merenptah, Siptah, Ramses IV, V, and VI. The tomb of the first of these personages has lately been found and has yielded rich spoils for the museum. Amenhotep III had his own tomb in the west valley (No. 23) and the others all had their own eternal homes. They were evidently all brought here for safety probably in the time of the twentieth dynasty.

In the other chamber in the right wall are three mummies, apparently unnamed and unimportant. Rumor in Luxor says that one of them is the mummy of Queen Hatasu and that in due time official announcement thereof will be made.

The subjects of the decorations are similar to those of the other tombs but the work is much finer than in those we have visited. This tomb is perhaps the most impressive in the whole valley, probably on account of the presence of the mummy of the king and of its location deep in the perpendicular cliff.

We return to the main road and come to No. 11, the tomb of Ramses III. This king was one of the great temple-builders. He had a long reign and he had plenty of time to construct an elaborate tomb. Tomb No. 3 was originally intended for him, while No. 11 belonged to his father Setnekht. But after his death Ramses took possession of No. 11 and placed Setnekht in No. 14, which had belonged to his uncle and aunt, Siptah and Tausert.

This tomb is named after Bruce its discoverer, and is

also sometimes called the Harper's Tomb on account of the musicians represented in the last side chamber on the left of the second corridor. It has its own style both of architecture and of representations. Instead of being a straight sloping shaft, it has several side chambers and also continues beyond the sarcophagus-chamber. When the excavators had reached the third corridor it was found that they were going to run into tomb No. 10, so they stopped and moved a few feet to the right to avoid it. The corridors contain the usual representations for the benefit and guidance of the soul. But the side chambers contain pictures of the daily life of the period and similar to those in the funeral-chambers at Saqqara and Benihasan. For instance, one room has domestic scenes, such as baking, slaughtering of animals, cooking; another might be called the armory, for it is filled with pictures of arms and standards. Another is called the treasury, as it is adorned with vases, jars, bottles, elephants' tusks, and furniture of various kinds. Room No. 9, as already mentioned, has two harpers, each before two gods, singing, "Receive the blessed king Ramses."

Unfortunately, this tomb was lately flooded by an unusually violent storm and all the painting beyond the third corridor destroyed. The sarcophagus was brought to the Louvre many years ago. The mummy was one of those found at Der el-Bahri and is now in the Cairo Museum.

Tomb No. 16 belonged to Ramses I. It has the usual religious scenes and is especially rich in snakes and demons. The red granite sarcophagus still remains in its place. I advise the omission of this tomb, for it is not of special interest, and our next, No. 17, is the finest of all and requires considerable exertion, both mental and physical.

It is well to reserve the tomb of the great Seti for the last. I must advise a short rest and gathering together of the forces of mind and body before entering it. It is no light task to visit six royal tombs in two hours, descending each time some hundreds of feet into the earth and scrambling up and down the rough limestone slopes and steps.

No. 17, the tomb of Seti I, was discovered by Belzoni in 1817, and is therefore known as Belzoni's tomb. It is the largest and finest of all the royal tombs, but is surpassed in size by some private tombs of the succeeding dynasties. The subjects are as usual, namely the journey of the soul and the sun in the lower world. Parts of the books called the "Praising of Ra," the "Book of that which is in the Underworld" and the "Book of the Portals" are given in hieroglyphics and also in picture scenes. We cannot study and examine them in detail. But we can admire the beauty of the work. The drawing and coloring are unsurpassed. Baedeker conjectures that the work was done by the same artists who decorated this king's temple at Abydos.

What is the general impression of the tombs of the kings? They are highly praised both by ancient and modern writers. They are undoubtedly extremely interesting both as the burial-places of great men and as works of art and architecture. But they cannot be called stupendous or looked upon as monuments involving great expenditure of work, skill, time, or money. The limestone rock was not difficult to excavate. There is no difficult carving or sculpture-work. Much of the decoration is painting on plaster and could be rapidly done by skilled workmen. The subjects are all very much the same, and they do not have the variety or the interest which is found in the tombs of Saqqara or in the private tombs

of the same period at Sheikh Abd el-Kurna. But in estimating them we must include the tomb-temples in the plain which have often entirely vanished. There belong the illustrations of the glorious life of the king, and here we have only a part of his tomb or "eternal house." When complete they were undoubtedly among the most interesting monuments of ancient Egypt, though perhaps not to be put in the same class with the great pyramids or a temple-city such as Karnak.

Two ways are open for our return to the plain. The easier and, I regret to say, the one chosen by the majority, is to ride back the way we came, skirting the base of the mountain and reaching Der el-Bahri after half an hour's ride. The better way is to walk over the mountain by the steep path beginning near tomb No. 16. A little steady work brings us to the top, whence we have an interesting view of the desolate valley. Then along the ridge for a few minutes and we come to the other side of the mountain, where we find one of the finest views in the Nile land. At our feet is the terrace temple of Queen Hatasu, Der el-Bahri. At the mouth of the valley is the mighty ruin of the Ramesseum and then the broad and green fertile country, the Nile, the eastern bank, and the African mountains. We can pick out Karnak, Luxor, Kurna, the Ramesseum, Medinet Habu—in short, all the famous buildings and remains of ancient Thebes.

At the foot of the hill we find the rest house belonging to the Luxor Hotel and open only to visitors from that hotel or from Messrs. Cook's steamers. The attendants are, however, obliging and willing to serve liquid refreshments, as far as their supplies permit, to all comers.

I consider it a mistake to visit Der el-Bahri at this time of the day, for the sun shines directly upon the terraces.

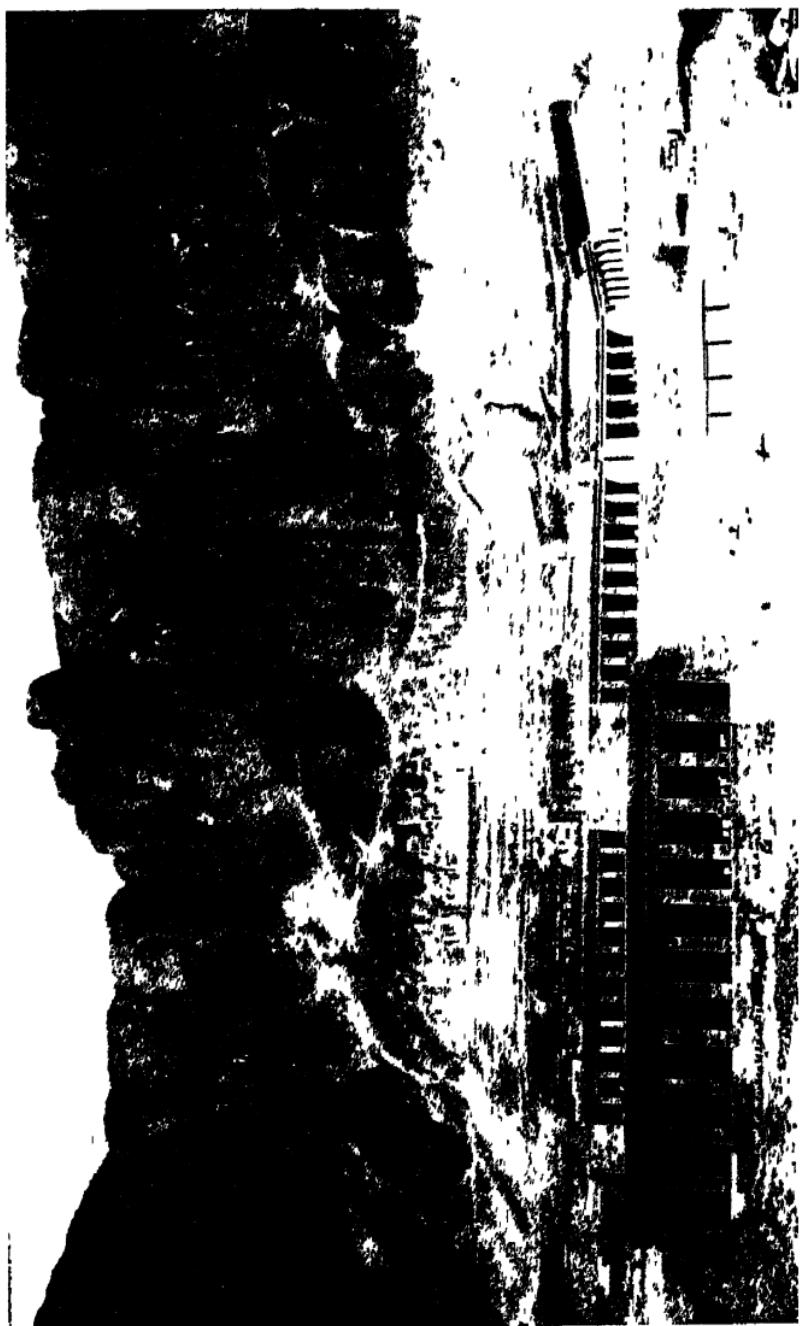
Either the early morning, when the sun has not yet reached its power and shines directly into the corridors, or late in the afternoon, when the whole temple is in the shade, would be better. I would prefer to visit some of the private tombs and to take Der el-Bahri with the other temples to-morrow. Or if one prefers not to have the tombs all in one morning, the Ramesseum is equally on our way and not so open to the above objections. But it has been included in the program for this morning and so we must make a hurried and, I fear, unsatisfactory visit.

The terrace temple of Der er-Bahri is unique. Three courts or terraces rise one above the other. The upper and last one is right at the base of the cliff. An inclined road runs through the centre, dividing each terrace. At the back of each court was a platform with a covered colonnade adorned with paintings.

The name "der" means convent. In the early Christian centuries a community of monks took possession of the then half-ruined buildings. As there were similar religious fraternities in the temples to the south, this one was called Der el-Bahri or the northern convent.

Queen Hatasu, the builder of the temple, was a remarkable woman and had a remarkable career. To understand her position we must examine her family history. Her father, Thuthmes I, was not of royal blood, but derived his title to the throne from Hatasu's mother, Queen Aahmes. His son, Thuthmes II, was not born of a wife of noble blood and therefore had no right to the throne. There were two sons and another daughter of Queen Aahmes, but they died young. So on the death of Queen Aahmes, Hatasu was the only member of the royal family of royal blood, of the blood of Seqenenra and Aahmes, the conquerors of the hated foreign rulers, the Hyksos. Thuth-

QUEEN HATASU'S TEMPLE, CALLED DEIR EL-BAHRI



mes I lost his claim to the throne which legally descended to his daughter. The conservative nobles were great sticklers for the legitimate succession, and to appease them he associated his daughter Hatasu with him on the throne and married her to her half-brother Thuthmes II. Soon afterwards he died. Thuthmes II was weak mentally and physically. He does not seem to have taken part or much interest in the wars or in the building of his reign. At his death, after a short reign of thirteen years, Hatasu was again alone on the throne. The Egyptians had no objections to being ruled by a woman, but she thought best to associate her nephew Thuthmes III with her as co-regent. The exact position of Thuthmes III in the family is not quite certain. His mother was not of royal blood, but his father was at least of the royal family and either Thuthmes I or Thuthmes II. If the former, he was a half-brother of Hatasu; if the latter, he was a sort of step-nephew, that is, the son of her husband by another co-wife. Professor Petrie favors the last opinion. The solution of the question is not especially important for us, but we should remember that Hatasu was always the chief ruler during their joint reign and that Thuthmes chafed under her ascendancy and hated her for it. After her death he took a wicked pleasure in removing her name and her figure from the walls of this temple as well as from other buildings founded or added to by her. At the death of Thuthmes II she was thirty-seven years old and had reigned for thirteen years. Her nephew was a mere boy, perhaps, according to Professor Petrie, nine years old. It would not be natural or proper for her to surrender the power to him, and she did all she could be expected to do in securing him the succession by making him co-ruler and marrying him to her daughter, Hatasu II. On the other hand, it was not

unnatural for the young man, especially as he grew older, to feel a desire for a larger share of power and glory. After a total reign of thirty-five years, twenty-one of them with her nephew, the great queen Hatasu died and left Thuthmes III free to inaugurate the most glorious reign in the history of Egypt. A certain deserved retribution befell him later when, long after his death, Ramses II erased his name from his buildings and monuments in order to steal additional and unearned glory for himself.

The temple of Der el-Bahri was excavated some ten years ago by the Egyptian Exploration Fund. The colonnades were roofed in to protect the reliefs, and considerable other restoration work was done.

The lower court is almost entirely destroyed. It seems to have been a garden for there are remains of palms and vases. There are faint reliefs showing the transportation of an obelisk from Aswan and its erection and dedication.

The central court is much larger. We find here, under the south colonnade, the representation of the famous expedition to Punt. The land of Punt was beyond the Red Sea, probably what is now known as the Somali coast. The journey thither and return took three years. It was a great undertaking and was regarded very much as a voyage to India or China two centuries ago. The expedition was a complete success and brought back a valuable cargo of frankincense, gold, ebony, cosmetics, and electrum. The queen considered it worthy to adorn her new temple. The reliefs are much damaged but can still be picked out.

At the north end of the wall is the great god Ammon Ra, with the queen adoring him and offering the spoils of the expedition. The figure of Hatasu has been partly chipped out. Then comes the boat of the god, with Thuthmes III

worshipping it. Behind are heaps of the produce of Punt. The gods Horus, Thout and Sefkhet-ebui are looking after the weighing. Following this is another mutilated figure of the queen with her Ka behind her. The ships are embarking the goods in Punt and the water over which they are to sail is represented with various kinds of fish swimming about. These are remarkably well drawn and remind one of the similar scenes in Assyrian reliefs in the British Museum.

On the end wall the Egyptian commander is received by the king of Punt with his family and attendants. The native village is depicted with its houses built on piles and reached by ladders. In the upper corner the captain is looking over his gifts.

This whole series of representations is very interesting and has yielded a great deal of information to Egyptologists.

The northern section of this court is known as the Birth Colonnade, from its pictures referring to the birth of the queen.

A whole morning could be easily and profitably devoted to this temple. This, however, is beyond the power of the ordinary tourist. The dragoman is tired, most of the party are also tired, and the irritation engendered by a hard morning's work shows itself more or less in all of us. Some have not come to the temple at all, and others are having difficulty to conceal their desire to get back to the steamer to lunch and comparative coolness. Hashim is more than willing to accommodate them. So after a hasty look at the upper terrace we return to the entrance where our donkeys and boys are awaiting us.

I must not omit the altar dedicated by Hatasu to Ra Harmakhis, the sun-god. This is one of the few altars still

standing in an Egyptian temple. I do not know for what reason it escaped the Christian iconoclasts; perhaps it was covered with rubbish or the monks found it useful and spared it.

Were it not for the Punt expedition and this altar, I would recommend the "hurried" traveler not to enter, but to enjoy and fix in his mind the picture of the temple as it stands, with its terraces and the mighty and sombre cliff behind it. As it is, I think it quite necessary to see these two things and to spend the bulk of one's time on them.

We ride past the Ramesseum, leaving it for to-morrow. A brief halt is made at the Colossi of Memnon. There is no need to dismount, for we can ride around them and see everything. A native climbs part way up on one of them and makes what he considers delightful music on a kind of pipe. He then, of course, demands bakshish. Few give, but as travelers never have less than half a piaster, and would in any case be ashamed to give less, he gets a good day's wages from a few persons.

Here occurred an amusing incident showing the quick-wittedness and native unashamed impudence of the donkey boy. One of them came up to me and said in good English, "You insulted me last night, but I have forgiven you." I replied, "Probably I did not know you or I would have been more careful." "O, yes, you did. You said in plain Arabic 'Get out of the way, Abdul Muhammed!' You knew me and called me by name. But I will forgive you this time, if it doesn't happen again."

I think it was the same boy who was the hero of the following tale. I was riding from Luxor to Karnak two or three years ago and overtook a lady with a diminutive boy running beside her. She had been teaching him an English song. Suddenly she said, "You must give me a bakshish

for this." "Oh, yes, of course. I will give you a check." Then feeling in his pocket: "But you must excuse me till I get to the hotel. I have left my check-book in my room." Where the urchin had ever heard the words "check" and "check-book" is beyond my knowledge. Perhaps it was at the mission-school.

We have had a hard morning. How can the entire program of sightseeing on the west bank be accomplished in one day as given in the steamer's program! It cannot be satisfactorily or comfortably done. A party can probably cover the ground and at least go to all the places between sunrise and sunset, but there is very little pleasure or instruction in the last part of the trip. It is certainly better to take two long mornings.

We get back to the "Puritan" in time for a late luncheon. Then the afternoon is at our disposal. I believe that one can get too much temple and be surfeited with antiquities if taken in too large doses. Otherwise I should advise another trip to Karnak, for we have had to leave there a great deal untouched and unseen. But we have a great temple right at the top of the bank, the Temple of Luxor, and if one still has a craving for temples it can best be satisfied there.

At sundown I especially enjoy the view of and from this temple. Starting just before sunset, one sees first the sinking sun shining full on the columns, pylons, and obelisk. A stream of women and girls come from the village with their water-jars, now often replaced by kerosene-oil cans, on their heads. Toward evening every girl in the village has to come to get a sufficient supply for the night. I go around by the obelisk, through the mosque and to the opening beyond. I have already described an Egyptian sunset. To-night it is, if possible, even more brilliant.

The whole atmosphere is filled with all the colors of the rainbow. The surroundings all speak of Egypt present and past. Back of us is the mosque and the native village. Right in front of us is the ancient temple, large enough to take up the whole foreground and open so that it does not shut out the view of the western sky, but allows us to see the whole scene through its columns. This makes a picture unequaled in Egypt.

CHAPTER IX

MORE TEMPLES AND TOMBS

IT is Sunday morning. We are again face to face with the question of sightseeing on the Sabbath. I can not attempt its solution. Each person must answer for himself. One of my party says truly that we send missionaries here to teach, among other things, the proper observance of the Sabbath; and when we ourselves come we proceed promptly to confound their teaching by our example. But what is the proper observance of the Sabbath? No man can answer that question for others. I went across the river again on Saturday afternoon so that those who preferred not to go on Sunday could see the most important temples. But we saw them so much more thoroughly and leisurely the next morning that my story must be based on that visit.

Contrary to the usual plan we go first to Medinet Habu, the southernmost temple. We get the longest ride over before it gets uncomfortably warm and are able to visit that most important temple before getting tired and heated. I like Medinet Habu. It was not as large nor as grand as Karnak. For that very reason it is not so difficult to study and to understand. It is a ruin, but not so ruined that it can be called tumbled-down. It is nearly as complete as Edfu and more than a thousand years older. One of the great pharaohs built it, Ramses III, not a mere Greek Ptolemy.

Here again we must be careful not to confuse the vari-

ous buildings, for we have not one single temple, but several. I advise going at once to the main temple. We are obliged to pass through the pavilion of Ramses III. This was the palace and royal residence, and is the most complete and almost the only secular building which we shall see. It was built of stone and evidently had brick wings on each side. The plan seems to have been made from one of the Syrian fortresses which we see so frequently in reliefs of this period. We notice that there were three stories. The remains of the staircases are still visible.

Back of the pavilion is the small temple of Amenertais, one of the later queens. It reminds us of the little temple of Seti II in the fore court at Karnak.

We now come to the main temple and see how distinct it is from the buildings in front. The first pylon has the usual representation of the great king grasping his enemies by the hair and smiting them with his club. Ammon Ra looks on approvingly. According to Egyptologists the inscription gives full credit to Ramses for personal valor. It does not mention any defeats. The two courts and the second pylon are also full of the successful wars of the king. The festival of the ithyphallic god Min, the god of fertility, is pictured in the reliefs on the north of the second court. On the opposite side is a similar festival of Ptah-Sokaris. All these and many others are described at length in the guidebook, to which I refer you. I can only repeat that Medinet Habu is my favorite temple and worthy of much more care and study than are generally given to it.

Leaving the main temple we go to the small one of Queen Hatasu and Thuthmes III. It was begun by the former and, as usual, her name and figure were later chiseled out by her nephew. There have been so many

restorations and additions by later rulers that little is now left of the original work.

From Medinet Habu we ride to the small Ptolemaic temple known as Der el-Medineh. We pass the mouth of the valley of the tombs of the queens. I shall visit them on the return trip and shall speak of them then. The valley through which we ride and the hill of Kurnet Murrai are full of tombs. Most of them have been opened and explored, but they are seldom visited and require special permission from the inspector of antiquities.

Der el-Medineh is a small temple founded by Ptolemy IV and completed by Ptolemy IX. It therefore belongs to the second century before Christ. As the name shows, it was once a Christian convent. It is of minor importance and interest, and I almost begrudge the time given to it. It contains an interesting relief of the weighing of the heart by Anubis and Horus. The ibis-headed Thout, the god of writing, keeps the record. Above are the forty-two judges of the dead. This is the only example of that scene in a temple. It is of frequent occurrence in the Book of the Dead.

We now come to the necropolis of Sheikh Abd el-Kurna. Here are the tombs of the nobility of the eighteenth dynasty. Over a hundred have been explored and numbered. Of course we have time for only a few of the more important and interesting. I am using the word tomb here in a very broad sense, referring to the whole sepulchre perhaps, but principally to the ornamented vestibule. For there are the paintings which make the tomb interesting to the visitor.

In the private tombs of Saqqara and Benihasan we found the subjects of the reliefs were taken from the life of the deceased. His deeds, real or imaginary; his property, animate and inanimate; his wife and children are the

favorite subjects. We see no gods, spirits and demons, as in the royal tombs. We find the same thing here in the private tombs. At Saqqara the reliefs were cut in the stone and made to stand out boldly. They were probably originally colored, but the paint has almost disappeared, leaving the bare white limestone. At Thebes all the pictures are paintings, remarkable for their freshness and wonderful preservation.

The tomb of Nakht is one of the most interesting. The vestibule is a rectangular room covered with pictures showing the life of the deceased. Turning to the left we see him superintending the planting of his estate. Above we see the harvesting. Farther on Nakht and his wife are seated at the table. They are evidently politely enjoying themselves, for their son is presenting them with some flowers and some geese, while three professional musicians perform on their instruments. Guests are seated in two rows on the left. It is a decorous entertainment, doubtless corresponding to the American "at home." The family cat enjoying a piece of fish on the floor completes the picture. Nakht was anxious to have the pictures in his tomb homelike. Another scene shows him at an open-air dinner in his garden. He occasionally diverts himself with a fishing or fowling trip. He was duly attentive to the gods and represents himself and wife offering sacrifices to them.

It would be difficult to make a more complete series of pictures representing the life of an Egyptian gentleman and family. The room is small and the entire decoration was evidently planned to fit the given space. There is no need of artificial light, so the paintings have happily escaped much injury. They are also the first that we have seen by daylight. We admire and marvel at the freshness of the colors. This burial-place is two thousand years

later than the tombs of Saqqara. These centuries have witnessed some changes even in Egypt. The herds of gazelles have disappeared from the land and from the tomb-pictures. The horse, an animal unknown to the pyramid kings, now makes his appearance on the stage. The artist does not surpass his ancient brother, or rather ancestor, in skill in drawing or relief modeling, but he has gained some further insight into his craft. He has a little more knowledge of perspective, disposes his groups to better advantage, and makes his figures, both of men and animals, more natural and less conventional.

In the tombs we have the entire life of the period pictured for us. It is even plainer than if preserved for us in written books. For a painting in words is, for practical purposes, inferior to an actual picture. The former requires a certain education even to read, and also imagination to make the description or word-picture into a mental picture. Here we have it spread out before us and capable of comprehension at a glance.

The public and the private life of the deceased is portrayed in all its details. We see him filling public offices, receiving homage and tribute, at his daily work and at his pleasures. Some of the latter scenes we would try to conceal.

Some writers have described the Egyptian as a degraded sensualist, saying that while all nations had their vices, he even had them painted in his tomb, in the pictures for the contemplation of his spirit after death, when it should be free at least from base earthly thoughts. But the Egyptian's thoughts were not necessarily like ours. What we consider immoral and indecent did not at all appear so to him. He had a naked dancing-girl to perform before him without any idea that it was improper and would subject

him to criticism four thousand years later in England and America. His moral sense, if we may so call it, was undeveloped. Perhaps he was just as happy and just as pure-minded. There are people who have a moral sense so highly developed, or so perverted, that evil thoughts are aroused in them by the sight of the unclothed human form in cold marble or bronze. Occasionally such a work of art is presented to a library or museum. Conceived and executed in the highest taste it carries no suggestion of impurity, until one of these morbid purists sees it and discovers the hitherto unsuspected and unnoticed evil. He hastens to call attention to it, and thenceforth it becomes the prominent feature of the work. "*Honi soit qui mal y pense*"—there is no truer saying. In some things the ancient Egyptian stood on a higher moral plane than we do to-day.

Let us go back to the tombs. We visit several, all of the same period and general style. One of them, that of Sennofer, is in my opinion the finest of all and far superior in proportion to its size to any of the tombs of the kings. I dislike to mention it, for it can only be seen by the light of candles or magnesium. The latter is forbidden, but the prohibition only increases the income of the keeper who can, by the usual means, be induced to relax the rule "only for you." I do not know why magnesium light or fumes is considered more harmful than the smoke from the candle. It is deep in the ground and some sort of artificial light is indispensable. The paintings do not call for minute description here. The interest lies entirely in their wonderful color and preservation.

We have one more of the great temple ruins to visit, the Ramesseum. It is in a more ruinous condition than the other temples which we have lately seen, and therefore

a good deal of imagination is required to picture it when complete. It was built by Ramses II in the early years of his reign. Prof. Petrie calls attention to the fact that the fragments of wine jars are dated in the first eight years of Ramses' reign, but that some of them are dated in the reign of his father, Seti I. From this he draws the conclusion that the temple was begun by Seti for his tomb-temple, and that after his death his unfilial son appropriated it and gave him in its place the temple of Kurna, which had been originally intended for Ramses I. This hypothesis explains the curious combination of Ramses I and Seti I at Kurna, and also Ramses II building his funeral temple at the very beginning of his long reign. To be sure he did not know that he was going to reign sixty-seven years, but it would not be natural for him to start right off on the funeral temple, though perfectly reasonable if we understand that he found a splendid one already started by his father and decided to make it his own.

I do not like to think of Ramses as an ungrateful son. Seti was proud of him. There had been an older son, but he probably died in infancy. Seti took Ramses to the wars with him, watched over him, trained him as his heir and gave him a share in the government while he was yet almost a boy.

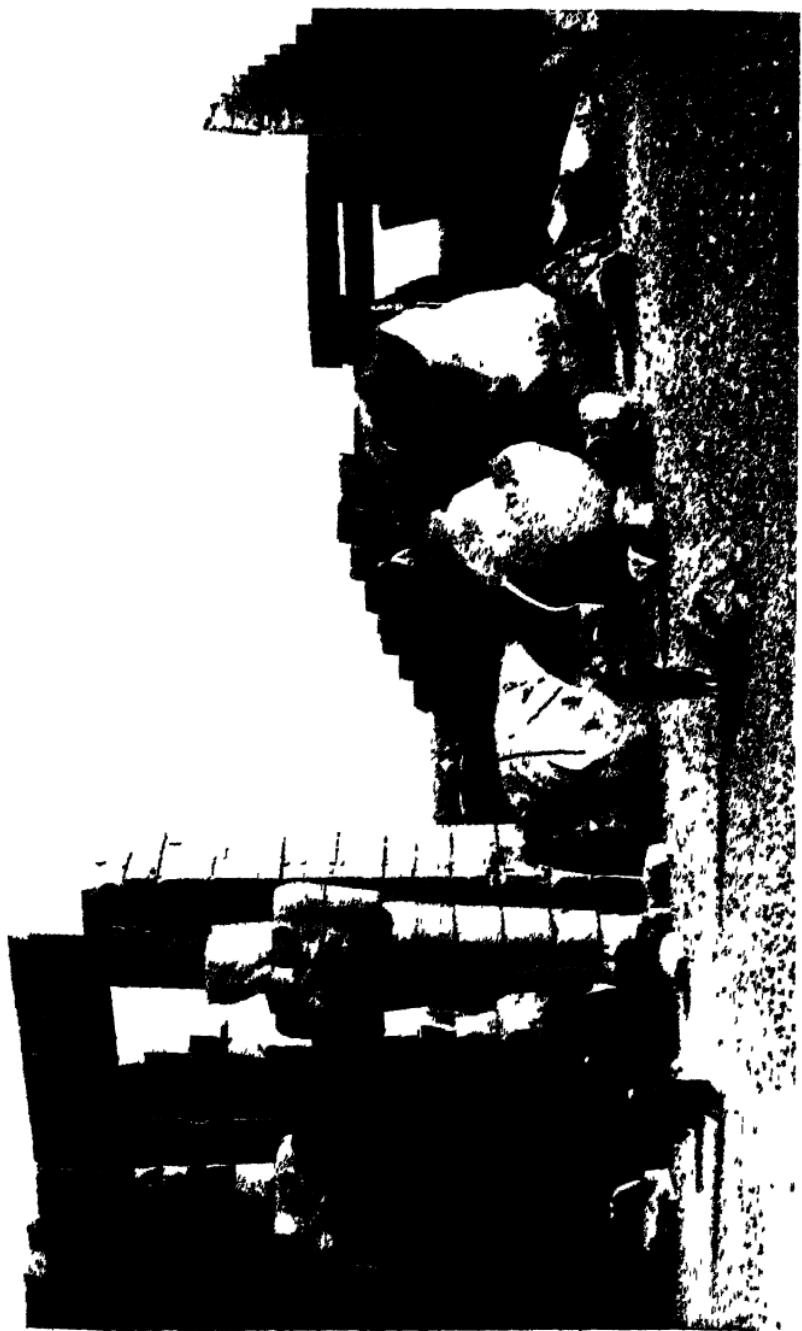
In the first court of the Ramesseum are the fragments of the shattered colossal statue of Ramses II. This was the largest statue ever set up, as far as we know. We gaze at it for a few minutes in order to form some idea of its magnitude. Its weight has been estimated at a thousand tons. In bulk and weight it was about equivalent to three times the great obelisk at Karnak. The ear is more than a yard in length, and the foot is a yard and a half in width. Although a seated figure, it boasted a height of fifty-seven

and one-half feet. We thought the statues of Ramses at Memphis were monsters, but compared with this huge figure they were toys.

The reliefs of the battle of Kadesh are interesting. Ramses dashes against the enemy in his chariot. He is represented as a giant, and of course the enemy are fleeing before him. They are driven into the river. Then we see the picture of the city of Kadesh, with its battlements and the river encompassing it. This is a typical battle-scene, such as we find in all temples, but it has especial interest because of the connection of the Hittites with the Hebrews, and because this campaign was the one of which Ramses was always boasting.

Behind the temple are rows of brick vaults. These seem to have been storehouses for the grain and wine paid as taxes; for the ancient world had but a small supply of circulating currency and payments were usually made in kind. That is, a farmer gave a portion of his crop to pay his taxes, for he probably had no money. Then it was simpler for all parties to assess the tax at a percentage of the yield without valuing it. A place had to be provided for storage. The workmen, soldiers, and civil officials were all paid in provisions, such as grain, oil, and wine.

We ride back to the river, passing the colossi again, with the feeling that we have done our duty and at least looked at the sights of ancient Thebes. To most of us it has been a confused jumble of temples and tombs, interesting no doubt, but regarded with a feeling that we had come to see them and therefore must do so. And the reason of this unsatisfactory feeling of confusion is to be found in the fact that the attention has been continually directed haphazard to the details, such as columns, pylons, reliefs, and so forth, picked out merely because of their excellent pres-



ervation, because they represent a famous scene, or for some similar reason. The dragoman says, "This is Ramses, this is Ammon Ra, this is the enemy," and in the endeavor to follow him we lose all chance to observe the building as a whole. My plan would be to get a good idea of the plain and the various buildings from the top of the mountain as we come over from the valley of the tombs of the kings. Never mind if it is hot. It is the coolest place in the neighborhood, for the breeze comes there if it exists. A few minutes with the aid of a rough map will make clear the plan and enable one to name and distinguish each place. Then a few words from the leader give the history and use of the buildings, so that we can begin to know them. The casual visitor, with only a few moments for each room, less than an hour for each building, cannot profitably spend his time on the small details. Take the Ramesseum which we have just left; if you carry away a picture of the ruin, a brief knowledge of its history, and a good idea of the great statue, you have something to keep and remember, and that is vastly better than to have listened for twenty minutes to a parrot-like list of gods and names of figures and pictures which you do not understand and which makes no impression on you. Again I advise the tourist with limited time to see a few things satisfactorily and understandingly, rather than to try to see everything and understand nothing. By limited time I mean about a month for all Egypt, with three days at Luxor. As I have said earlier, some people try to do all Egypt in a week.

My program would be Karnak and the town and temple of Luxor for the first day. On the second day make an early start to the tombs of the kings. The temple of Seti I at Kurna can be seen without dismounting. At the tombs, go first to No. 35, that of Amenhotep II,

with the king exposed in his coffin. Then to No. 16, belonging to Ramses III. Give the most of your time and strength to No. 17, the eternal home of the great Seti. These three tombs, leisurely seen, will give you a good idea of them. Those who go with the dragoman to the three others usually visited can say that they have been in twice as many, but, I am sure, will know less about them. A couple of hours is as long as one can profitably spend here on a first visit. Brain and limbs become fatigued and powerless. I have already advised the walk over the hill for all who are capable of it. Take it slowly, and be sure to enjoy the view and fix your mind on the map of the plain. Leave Der el-Bahri for a more propitious time. Midday is the best time for the tomb of Nakht. There is another interesting tomb near at hand, that of Mena. It has recently been opened. It contains similar scenes and does not require artificial light. These two are typical of the entire necropolis of Sheikh Abd el-Kurna. I would also recommend the tomb of Sennofer, but that is so fine that I do not want to add to its visitors until the electric light is put in. I want to see it again undimmed and hope it will survive for the next generation. Many fine tombs, discovered fifty and even twenty years ago, have been ruined by the criminal carelessness and wilful destructiveness of the tourist. The fine tomb of Rekhmere, No. 35, has been much damaged in the last six years. On the way back to the river we pass the Ramesseum, to be visited the next day, and the Colossi of Memnon, which can be looked at now.

On the third day another early start will bring us to Der el-Bahri at the right time to get the best light on the pictures of the expedition to Punt and in all the corridors and chambers. Thence to Der el-Medina for just a few minutes, and then to the tombs of the Queens. They are in-

teresting, not fatiguing, and do not consume much time. Medinet Habu should have the largest share of the morning. Then the Ramesseum and back to Luxor. The donkey boys will wish to take the Ramesseum first, as that will save some distance for them and for the donkeys. There is no great objection to this if the start is sufficiently early and we are careful not to spend too much time there. Returning to luncheon, the first part of the afternoon can be spent resting and recuperating, and the last part given another visit to Karnak to the temple of Luxor.

I consider the above program the best that can be arranged for the stay of three days. If you can spend more time, you can see more and see it better. It is possible to go to more temples and tombs in the three days, thus enabling more items in the guidebook to be marked as seen.

The village of Luxor is not uninteresting, and deserves more attention than is usually given by the tourist. It cannot be called the descendant of ancient Thebes, or even its representative, but is simply a modern village owing its existence to the interest of the wealthy from afar in the remains of its predecessor.

The boat traveler soon finds his way to the hotels. They do not attempt to hide themselves, and the porter welcomes any stranger who will probably purchase a supply of souvenir postal cards and pictures and may even relieve him of some of his stock of genuine antiquities collected during the summer from the donkey boys, fellahin and manufacturers of Luxor and vicinity. At the hotels we get the news of the world, meet acquaintances, make new ones, and feel in the midst of the civilization of the twentieth century.

The mission-school quietly does its work without noticing, and, I fear, often without being noticed by the visitor. Rev. Mr. Murch is a rare man. He can gather a class of

simple and ignorant native children and teach them English and the rudiments of Christianity, and, it is hoped, convert some of them. I almost called them dull, but that would have been a grave error, for the native child is remarkably quick and compares favorably with the youth of his age in our most civilized lands. Judging from the doctor's library he can debate higher criticism and concoct a sermon for the most learned audience, as well as for his simple flock. He has also made his reputation as an Egyptologist. His judgment on a scarab or other "antika" is sought and accepted as conclusive. I am afraid that most of his pupils are drawn to the school by the desire to obtain free tuition in English, rather than from a longing to hear the great truths of Christianity. They are sharp-witted enough to appreciate fully the commercial value to themselves of a good knowledge of English. Doubtless the good man knows this better than I do. He welcomes any influence that will bring them within his doors.

The river embankment and the main street are full of shops for the tourist. Merchants from Ceylon and India have their silks and curios from their homes, with no relation to Egypt. Maltese deal in pictures, postal cards, and Egyptian curios of all sorts. Native Arabs and Copts carry on the manufacture and marketing of antiquities. Some of their goods are genuine but plentiful, small of value, high of price. Of course they have some really valuable articles, but they have no bargains for the visitor. I have already mentioned Muhammad Muhassib. If you want a real ancient scarab or other article as a memento of your trip, call on him and make your selection.

The native quarter of the town is typical. We have not had leisure to examine a village on the river and can well afford to spend an hour in it now. Probably most of my

readers would consider that ample time. The houses are of mud, sometimes rising to two stories. Some of them are even fairly clean; others are not, and some are positively filthy. Each has a supply of children. Race suicide need not be feared. Infant mortality, as in all Egypt and similar countries, is large. The bazaar is worthy of some notice. It is at its best in the early forenoon. The country people bring their vegetables, fruit, eggs, chickens, and other produce to the open square and patiently await customers. The butchers spread out their tempting wares, paying little or no attention to the swarms of flies or to the clouds of dust. The dealers in dry-goods, hardware, and similar articles have more substantial places, such as wooden stalls and houses.

Back of the bazaar and near the road to Karnak is the quarter of the Ghawazee or dancing-girls. The male tourist is apt to wander thither. One visit is usually enough. The dirt and uncleanliness repel and take away any charm or gilding usually reputed to be on vice. The curious can arrange for one of these girls to perform the "danse du ventre." There is no grace, and, to my mind, no sensual pleasure either to the performer or audience. The sailors on the "Puritan" can do much better. We read in the Arabian Nights and in travelers' tales of dancing-girls of wondrous beauty and skill, trained in dances which set a man's blood on fire. I credit the tales of the Nights, but not those of the modern visitor. I fear imagination and a desire to make his experience a tale to equal or surpass his predecessors carries him beyond strict truth. If I can find such an houri I am going to see her perform, improper though it may be. Long and careful but fruitless search has convinced me that they are all in Paradise.

CHAPTER X

EDFU AND KOM OMBO

FOR nearly seventeen hundred miles, from the Atbara to the sea, the Nile has no tributaries pouring their streams into the main river. On the contrary, water is continually being taken from her by countless shadufs, sakiyehs, and more or less powerful pumps, to say nothing of the village girl with her water-jar. Therefore we should expect to find the river larger as we go up. As a matter of fact it looks smaller. Above Luxor we find no wide reaches such as are common in the first two or three hundred miles above Cairo. It is, however, deeper and the current is swifter, thus giving a stream of greater volume.

We make an early start from Luxor, and the town is already out of sight when the passengers begin to come on deck. At breakfast we pass Meris, a modern place with a large sugar-factory. On the east bank, a little farther on, is the modern village of Armant, the representative of ancient Hermonthis. The sugar-factory literally represents the temple, for it is largely built therefrom. There are only traces of the ancient city and temples and the steamers do not stop. Miss Edwards gives an interesting description of her interview with the bey, or local ruler. At that time Armant was a place of considerable importance.

We now come to two peculiar hills on the west bank

known as Gebelen, or "two mountains." On the top of the higher is the tomb of the holy saint, Sheikh Musa. In Egypt and also in Palestine it is the custom to bury a saint on a hill if possible. The white dome of his tomb can be seen far and wide, and thus the range of its beneficent influence is extended. It also makes it necessary for the worshiper to go to considerable physical exertion to reach the tomb, thus giving strong evidence of his religious zeal. It is to be feared that in some cases a willing spirit gives way to weak flesh.

Esne is a large and picturesque town on the west bank. We shall stop here on our return.

It is a long while since we left the pyramids and we do not expect to find one in this part of the river. Nevertheless there is one, the ruined pyramid of Kula. It is still about thirty feet high and evidently was once quite a satisfactory monument.

On the east bank we see the walls of the city of El Kab, one of the most interesting places on the river, but passed by because of lack of time and difficulty of landing. I have had opportunity to land and visit the city and tombs on an earlier trip, and so can say a few words about them. The great brick wall of the city, probably dating from the Middle Empire (2600 B.C.), is in remarkable preservation. It is nearly forty feet thick, and has a circumference of a mile and a half (2420 yards). I enjoyed walking on the top of the wall and thinking of the great city with its thousands of men and women, active and busy in their life centuries ago. El Kab had a prosperous existence from the time of the Ancient Empire through the period of Roman rule.

The ruined temples are quite a distance from the city, and probably few travelers will be able to visit them. But

the tombs are near at hand and well worth the visit. They are similar to those at Benihasan and Aswan, but date from the beginning of the New Empire (1500 B.C.). From one of them, that of Aahmes, a great deal has been learned about the condition of the country at the time of the expulsion of the Hyksos. He was captain of a vessel and fought bravely against the Hyksos when they made their last stand at Avaris, their stronghold in the delta. He then accompanied the king in an expedition to Nubia. Again, in the reign of Thuthmes I, he fought in Nubia, this time as admiral of the Egyptian navy. In his old age Thuthmes led an Egyptian army to northern Syria, beyond Damascus, to the country of the Euphrates. Aahmes accompanied the army and then returned to his native city to end his days in peace.

It is unfortunate that the tourist steamers do not stop at El Kab. The reason given is that the channel lies on the other side of the river and that it is therefore difficult to land. This is true, but the real reasons are that time has to be economized and that apparently there is little to see. If we had a great ruined temple, or a gaudily painted royal tomb, all difficulties would be overcome. But El Kab is an ancient fortified city with its walls in almost perfect preservation. Many scholars think these walls may date from the early times of the Ancient Empire, about 4500 B.C. An hour would give time for a brief visit. The tombs could be omitted, for we see similar ones at Benihasan and Aswan.

The traveler by rail can leave Luxor or Aswan by the early train, stop at Mahamid, walk or ride to El Kab and proceed by the second train. Of course, the dahabi-yeh tourist can stay there as long as he likes.

Opposite El Kab is Kom el Ahmar, or "The Red Hill."

This is the site of Hierakonpolis, one of the most ancient cities of Upper Egypt. There is little or nothing for the ordinary visitor to see here, but I call attention to the place because we shall see the name so frequently in the museum. Many objects from the time of the early dynasties were found here.

After luncheon we look for the pylon of Edfu, for it is so high that it can be seen for some distance. Afternoon tea is served a little early so that we can start for the temple the moment we arrive.

The boys and donkeys have sighted the steamer and hasten to meet us. The distance is short and many people prefer to walk. It is, however, farther than it seems, and I think it is better to ride, in order to save time and strength for the temple.

Some tourists think Edfu the most interesting temple they have seen. This is probably because it is the best preserved and also because they have now seen several temples and find themselves able to form an opinion. It is of late date, and for centuries was buried in rubbish. So the courts and halls are complete and we can get our best idea of the typical Egyptian temple, at least of the Ptolemaic period, here. The greatest damage has been done by our friends, the early Coptic Christians, who took a wicked and holy pleasure in chopping out the faces of the ancient figures, both of gods and men. The work was not very old then, two or three centuries perhaps, and so must have been quite perfect. Diligent search will reveal two or three figures which escaped. We are not inclined to think kindly of the good but blind and foolish people who were responsible for this work. Still they had their counterparts in the Reformation and the same spirit survives to-day.

The temple of Horus at Edfu reminds us of that of Hathor at Dendera, and the resemblance is more than a mere fancy. They are of about the same period. Each is a Ptolemaic temple, built on a site of an ancient sanctuary, where the earlier buildings were small or ruined. Horus of Edfu was closely related to Hathor of Dendera, and it is supposed that the sacred boat or image of the former made periodic visits of state to Dendera.

The most striking feature is the great pylon, one hundred and fifteen feet high, and towering over the whole temple and city. It is a long way to the top, but I advise making the ascent for we have another of the fine views which I personally delight in. Looking to the north, we see the river valley through which we have been journeying to-day. It seems, and is, smaller than at Assiut or at Luxor. It has the same scene,—the narrow green valley, with the barren hills on both sides, and the river threading its way and silently showing the reason for the green fields. Toward the south lies the town and we are so placed that a good deal of the private life of the inhabitants is exhibited to us. We look right into the courts and even into the houses. The mosque, with its worshipers, the school, the bazaar, and the private dwellings are at our feet. The temple looks small from our lofty perch. We can give some attention to the plan and notice the fact that the girdle wall completely encloses the temple and is entirely distinct from it.

Edfu is an interesting town. It is closely built, with large, substantial houses, and has an air of progress and prosperity. The children are better clothed than in similar places which we have visited. The boys go to school and are all anxious to learn English. They attach themselves to the traveler, carefully assuring him that they are

not after bakshish, but are eager to practise his language. Each boy asks for an English book, and the request is so sincere and so praiseworthy that his patron gives him one at once or promises to send it.

The spirit of twentieth-century progress has even reached the dogs. One of them is well known to all steamboat men on the river. He is just an ordinary ownerless village dog, but endowed with unusual intelligence. When a steamer makes fast to the bank he takes up his position exactly opposite the kitchen. The other dogs have been taught that the place belongs to him and allow him plenty of room. He sits there silently. The cook knows him and throws him sundry bits, so that he gets a good meal. However much is given he can always take care of it, for it may be some days before the next steamer; besides, pride and instinct would not let him allow anything to pass on to one of his canine friends or enemies. Usually the vessel spends the night at Edfu, for many of the crew have their homes here. But there is a good channel, and the rais decides to push on to Gebel Silsileh, the ancient quarries.

I am anxious to visit these quarries, for I have passed by them often and know that they must be interesting. This is another place where the steamers ought to land. Most of the passengers would enjoy a chance to go ashore without the ever-present donkey boy. Then we have seen many temples and would like to see the place where all this sandstone came from. I am determined to see something, and when we make fast set out with two sailors with candle lanterns and a supply of Bengal lights. We get to the rock chapel of Horemheb and have a good look at it. The priest-king is represented in his war chariot pursuing the fleeing enemy, in this case Ethiopians. Then they come and sue for peace and figure as prisoners in Horem-

heb's triumph. A curious and finely executed piece of work is the relief representing Horemheb as a child suckled by the goddess. We wander on, coming to various small chambers quarried out of the rock and inscribed tablets. The chief trouble is that no one knows anything about the place and we are therefore dependent upon chance. We may be passing close to things of interest, but miss them on account of the darkness. The trip is, however, enjoyable, and we return to the steamer feeling repaid for the exertion.

The larger quarries are on the east bank and a little farther up-stream. I hope to get a chance to see them on my next trip. There is one point where a passage has been cut through to the river, and through which one can see into the great quarry pit. It is only visible for a moment, and must be carefully watched for.

While we are at breakfast on Tuesday the steamer arrives at Kom Ombo and ties up just above the temple. No donkey is necessary, so we are spared one pest. Two or three disgustingly deformed beggars have established themselves here and are making a good living. One is thankful that he is not so afflicted and also wants the repulsive creature to leave him; therefore he gives a small coin. The smallest coin a tourist is allowed to have is a half-piaster, and ten of them make a shilling. So the beggar usually does pretty well and does not question or feel offended at the motives of the giver. Some merchants also have opened their shops and press their wares in the usual noisy and annoying way. They have some antikas and manufactured scarabs, but the bulk of their stock consists of bead necklaces, clay weapons and ornaments, spears from the Sudan, stuffed crocodiles, and similar treasures.

Kom Ombo is another Ptolemaic temple built on the site of one of the eighteenth dynasty. The pylon has been carried away by the river, and more would undoubtedly have been destroyed but for the protecting buttress recently built. It is a double temple, like a double house, dedicated to two gods. The northern half was dedicated to Haroeris, another form of Horus, and the southern part to Sebek, the crocodile god. The plan is exactly the same as that of Dendera and Edfu, except that we have a double entrance and two sanctuaries, one for each god. The coloring of the figures is well preserved, better than any we have yet seen in the open air. We can now recognize the principal gods and are gradually becoming able to understand some of the scenes. Having seen several temples and become familiar with their plan, we can now devote more attention to the reliefs. But even now we have not the time, with our limited knowledge, to examine them in detail.

It is interesting to notice that some of these reliefs were executed under the Ptolemies, while others belong to Roman emperors. They can easily be distinguished, for the former are in low relief, the latter "en creux." On one of the ruined walls of the birth-house is an interesting representation of Ptolemy Euergetes II sailing in a boat through the marshes, in which are papyrus plants full of birds.

We leave Kom Ombo after about an hour, feeling that we have had a very satisfactory visit; for it is simple and easy to see. We are getting used to temples now and are able to see them better and more quickly as our experience and knowledge grow.

Thence to Aswan there is not much to call for especial notice. The engineer has a bet that he will get to Aswan

earlier than the "Victoria" did last week and so we are forced along at full speed. At eleven o'clock we arrive at the southern end of Elephantine Island, opposite Aswan. The bet is won.

CHAPTER XI

ASWAN

ASWAN is, and always has been, an important city. The interest of the tourist lies in the island of Philæ with its temples, the bazaar with its wares from Nubia and the Sudan and the cataract with the great barrage. In winter it has now quite a colony of idle health-seekers, for it is thought that the climate is superior to that of Luxor and that the proximity to the great desert may give extra dryness to the atmosphere. Aswan is also the military headquarters for Upper Egypt. Before the railway was built it was necessary to unload all vessels here and send their cargoes to Shellal to be reloaded there. Very little now comes by water, for everything goes direct to Shellal by rail. The building of the great dam has necessitated a corps of engineers and a large force of workmen, so that the military importance of Aswan has not waned.

At this season the low water makes it necessary for the steamers to stop about a mile below the town. The Anglo-American steamers lie at the northern end of Elephantine Island, because the Savoy Hotel belongs to that company. The Cook boats are opposite. In order to reach the city we have to walk over the sand to the hotel and take the ferry there, or cross the river at the steamer and go up by donkey on the east bank. Or we can take a small boat straight to the landing-place. This is inconvenient, but unavoidable at this time.

Our program says Aswan and Elephantine this afternoon, Philæ and vicinity to-morrow, and Grenfell's tombs on Thursday morning. So after luncheon we embark in small boats to visit the upper end of the island, where stood the ancient city. A century ago there were two fine temples here. The Turkish Governor of Aswan needed a new palace and helped himself to the stone. He was more comfortably housed and the world lost two monuments of the Pharaohs. So all that there is now for the visitor is the ancient Nilometer or water-gauge. In ancient times, as well as to-day, the height of the Nile was the most important thing for the people to know. The farmer arranged his planting according to it and the taxes were based on the maximum height reached each year. So gauges were established, and we find them in many of the temples. The Arabs delighted in mathematics and they carefully recorded the height of the river. Most of us have seen, or will see, the Nilometer on the island of Roda, near the famous bulrushes where the infant Moses was found. For centuries the Elephantine Nilometer was disused and lost, but in 1870 it was repaired and a new scale established. To-day the height of the water is carefully registered at Duem, Khartum, Wady Halfa, Aswan, Assiut and Cairo. It is telegraphed to Cairo, and in a few years sufficient data will be at hand so that very accurate predictions can be made of the probable height of the coming flood.

After a more or less careful examination of the Nilometer and neighborhood we cross over to Aswan, where Hashim directs us to the bazaar and abandons us. The bazaar is interesting to see. If you want any of the truck therein, such as ostrich eggs and feathers, real or imitation weapons, beads of all kinds, stuffed crocodiles and similar curiosities you will be given ample opportunity to examine,

bargain for, and purchase. The opportunity will probably be thrust upon you whether you wish it or not. If you are going to Palestine you will do well to purchase a hippopotamus-hide kurbatch. The fancy ones, with bright imitation silver wire wound around them, are of the poorest quality; the best are plain and should be of one piece. The proper price is three or four shillings. These whips come from the Sudan and rise in price as they go north. In Cairo they are expensive, and in Jerusalem almost unobtainable. A Syrian horse has a well-grounded respect for them, while he laughs at a stick or at the plaited toys sold to the traveler in Palestine. In Egypt, also, one of them will be found very useful. Nothing equals it in quieting a turbulent mob of donkey boys, beggars, or peddlars. A smart, stinging lash on the ankle bone is the proper thing and will distract the attention wonderfully. I have never known it to fail.

We have the choice of two routes to Philæ. The usual way is to go by donkey to the quarries and on to Shellal. Then the donkeys go to the barrage while we cross to the island and afterward proceed to the barrage by boat. From there we ride back on donkeys. The other plan is to take the train to Shellal, thence boat to the island and barrage, coming back by another boat from below the lock. This last plan is the best for the less active and vigorous, but one does not see as much and has to pay an extra dollar.

There is a Cook boat here full of passengers also bound to Philæ to-day. So the donkey boys gather in force. But they have miscalculated, for quite a large number from both boats have decided to go by train and therefore will not require donkeys. Immediately upon this fact becoming known, a small riot breaks out which reminds me of

the good old days when a policeman was unknown above Cairo and the donkey boy was able to strive for business unchecked. The solitary representative of the law can do nothing. He borrows my kurbatch and whacks the unoffending donkeys, not the boys. I take it back and apply it where it will do good, and some persons on both sides are roughly handled. After we get out, some ladies innocently ask why such a disgraceful scene is permitted to occur. Well, it is not allowed or commanded by the authorities, but happens naturally, just as it might in our own country. No great damage is done to any one or to anything except the policeman's tarboosh, which has been lost and trampled on. It wakes us all up and adds to the interest of the morning.

Our first stop is at the quarry. Most of the granite for the temples came from here. Sandstone came from Silsileh, while the stone for the pyramids came from Turra. The great obelisks came from here, and we can see one cut out and just ready to be moved to the river. It measures ninety-two feet and would have made a noble monument. We know nothing of its history or for what temple it was intended.

After the camera fiends have satisfied their wishes we ride on to Shellal. It has been conjectured that this wide valley was once the bed of the river and it certainly looks so. But this was in prehistoric times and since then it has been the highway between Aswan and Shellal. The traveler or merchant disembarked and passed the cataract by this road, either getting another vessel or waiting for his ship to go up or down the dreaded rapids. Syene, the ancient Aswan, was to them almost the end of the world. To pass beyond was to enter an unknown region full of dangers, real or imaginary. Hence, the traveler frequently

set up a votive tablet or used a suitable stone to inscribe his prayer for a safe journey or to record his thanks for his return.

At Shellal we embark on the native boat, or felucca. Before the building of the dam it was a very simple matter to cross the channel from the mainland to Philæ, a distance of a few feet. Now it is fully half a mile. The tops of palms show that we are on flooded ground, which ought to be bare and producing its crops. We used to land comfortably on the island and walk all over it. Now we row through the outer court and come to the frail landing-place back of the second pylon of the Temple of Isis. A series of planks, mounted on piles of stones, enables us to enter and to reach the stairway to the top of the pylon. From the top we can look over the whole island and see the various buildings. The kiosk, known as Pharaoh's bed, rises out of the water on the east. Near it is the Temple of Hathor, almost covered. In front is the great pylon, hiding the outer court with its colonnades. We can read about the temple in the guidebook and shall have to be satisfied.

When the building of the barrage was under discussion, and before the work had been begun, there was a great deal of talk about the probable fate of the buildings on Philæ, and many plans to save them. It was proposed to build a wall around the island to keep the water off, or even to remove everything to a safe place on the mainland. Any of these schemes would have required quite a sum of money, and there seemed to be no way of getting that, for there would be little or no financial return. So the island was left to its fate. Three years have now passed and there is no damage yet. That is, nothing has tumbled down. But the buildings are practically inaccessible and

invisible during the entire tourist season. The work of the water on the walls is only too apparent. It can not be denied that the dam is causing the ruin of the island. Great benefit to the country and people is expected from the dam; and a mere temple, even though it were one of the most beautiful in Egypt, could not be allowed to stand in the way. It is some comfort, however, to think that it is sacrificed for the whole nation and not destroyed to build a sugar-factory or a new palace for a local potentate.

I find that I have forgotten to say anything about the history of the temples. All the buildings are of late date, from 350 B.C. on. Nektanebo, one of the last of the pharaohs and a great temple builder and restorer, planned the temple here and built the vestibule. Ptolemy Philadelphus took up the work and his successors carried it on. Then the Roman emperors added their buildings, figures, and cartouches. In Christian times it was used as a Christian church. In the Middle Ages it was deserted and of course furnished a field for a story. The tale is that a certain grand vizier had a daughter of wondrous beauty, Zahr el-Ward by name, and a young man, Anis el-Wogud, fell in love with her, but was not acceptable to her father. So he shut the girl up in the castle, that is the temple, on the island of Philæ. Anis el-Wogud searched far and wide for her and finally found out the place of her captivity. He hastened thither, but could not cross to the island on account of the swarm of crocodiles. But it chanced that he had been kind to animals, even to crocodiles, so one of them carried him across on his back. The young lady was not idle, but actively planning her escape, that she might meet her lover. Unfortunately, she did not know of his presence on the island and managed to escape in a boat, thus making it necessary for him to go again in search of

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her. He finally found her, the father was smoothed down, and the wedding took place. This last scene is laid in the Osiris room on the roof of the Temple of Isis.

For most of us this is the farthest point to the south, for the "Puritan" starts back to-morrow. It is interesting to know that we are in Nubia. The natives are of a totally different race from the Egyptians or Arabs and have their own language. They are negroes, with black hair and thick lips. Their wants are few, and they seem cheerful and contented.

After a cold luncheon, served by the waiters from the "Puritan," we row to the great dam. It seems as though we were on a great lake. There is no perceptible current and nothing to remind us of the river. The crew row valiantly, each man howling (singing?) at the top of his voice. They seem unable to work without noise, and they have a mistaken idea that it delights the traveler and calls for a cash bakshish from him. Most of us, after the first selection, would pay them to keep quiet.

This great dam is the largest work of the kind in the world. It is a mile and a quarter long, and at certain places one hundred feet high and nearly as wide. It is calculated that it impounds more than a thousand million cubic meters of water. The cost was about ten million dollars. This is a large sum, but very small for such a great work. I doubt if it could be done anywhere else in the world for the same amount. The two chief requisites, cheap labor and cheap stone, were right at hand. And the labor was all voluntary and paid for; it showed that it could be obtained without resort to the corvée.

I find that most people have a mistaken idea of the purpose of the barrage. It is not primarily intended to increase the cultivable area of Egypt. It does add a few

thousand acres of fertile country, but this is of small importance, and would not begin to justify the work. The real object is to furnish a supply of water in the low months—April, May, and June—and to store enough water at the flood time in a poor year to bring the supply up to the average. If we could be sure of a good Nile every year, the principal reason for the dam would be taken away. The water is not intended for the benefit of the country between Aswan and Cairo, but for the great delta. True, the former benefits by it, but that is incidental. The water is stored here at Aswan, let down to the Assiut barrage and then to the barrage below Cairo, whence it is distributed to the delta by the mouths of the Nile and numerous canals. The period of low Nile is just the time when the great cotton crop is growing and needs just enough water, too much being almost as bad as too little. These three barrages enable the supply to be controlled and enough to be held up below Cairo to give sufficient head for its distribution.

Is the Aswan dam a success? I think those best qualified to judge so regard it. In response to the popular clamor to save Philæ it was not made as high as the engineers desired. Compromises are generally unprofitable, and in this case Philæ has not been helped, while the usefulness of the dam has been greatly lessened. If Philæ were to be saved, sufficient funds should have been appropriated and proper measures taken. But the beauty of the island could not be allowed to defeat such an important economic project. Hence the disastrous compromise. In considering the matter, we must remember that Philæ is not especially valuable as a historical monument. Its temples are of late date and we have others of the same epoch and style. So the demand for the preser-

vation of Philæ was based on æsthetical grounds, not on archæological or historical ones.

It takes some imagination to picture the cataract without the dam. I myself have seen it several times before any work was done. Some idea can be obtained from photographs. It had a peculiar beauty of its own. It was not a waterfall or a cascade, but the water rushed down through numerous channels. The black rocks were of all kinds of fantastic shapes and were highly polished by the action of the water. No vegetation, not even a palm-tree, was visible, only the desert with rushing stream. I have shot the cataract in the native felucca, a sport which can never again be enjoyed. There was little danger, but still it was worth doing. At the critical moment we rushed on apparently straight for a huge rock. But the right movement of the helm at the right moment carried us safely past with just a few drops of spray, to be magnified, even before our arrival at Aswan, into a soaking.

On this trip we get back to the "Puritan" too late for luncheon, but with a marvelous appetite for the afternoon tea. Then we have some more time for Aswan and the bazaars.

Grenfell's tombs are on our program for Thursday morning. Evidently they are there only for ornament, to fill out. Hashim mentions them casually, saying that they are of no interest whatever. He wants to appear ready to take us, but have us not want to go. When I tell him that I am going with my party he is astonished. He has lived all his life in Aswan, been a dragoman thirty years, and only been to them twice. But he is relieved when I tell him that I do not need him.

I consider these tombs very interesting and well worth the climb. One should go early in the morning, for then

the rising sun shines directly into them. Most of them are from the sixth dynasty, therefore later than those we saw at Saqqara and earlier than those we saw at Benihasan. They show that the civilization and art of the Ancient Empire were not confined to Memphis and the delta, but reached even here, to the first cataract. As the tombs are on the side of a hill they resemble Benihasan in style. The work of the reliefs, however, reminds us rather of Saqqara. The subjects are, as usual, the life and deeds of the deceased, and also his probable experiences in the next world. The inclined plane up which the sarcophagi were hauled gave the clue to General Grenfell and led to the discovery. There must have been a similar one at Benihasan. The sand in front of the tombs is full of mummy beads and it is quite easy to gather some which can be strung later. Then you will have a genuine antika, found by yourself and without price.

Another excursion of interest and to be recommended to those with some muscular power and superfluous time is to the ruined monastery of Amba Sama'an. One can climb the hill above the tombs to the saint's grave and then go straight to the monastery, or take a boat, land about opposite the southern end of Elephantine, and walk thence. The monastery was one of the largest in the country and existed until the thirteenth century. It was strongly fortified, and must have been a strong and important institution. There is nothing especial to see, but it always is interesting to me to wander over such old ruins and think of what they once were. It also adds variety to the trip, for we have seen but little of the Christian monastic remains. These monasteries played an important part in the life and history of Egypt in the Christian period.

Another excursion, and one more attractive to most

tourists, is that to the Bisharin camp. The Bisharins are a tribe of Bedawin Arabs, some of whom are permanently encamped near Aswan. They are ignorant savages, far lower than the Nubians or other native races in this part of the Nile. They pride themselves on their long black hair, done up with grease, and a fondness for dirt. Small-pox and other noxious plagues are frequently in their tents. But the visitor must see. Several men seize spears, one of them beats a tom-tom and they all jump around in an aimless fashion. This is called a native dance and of course requires a collection. The children beg for bakshish, and the boys and girls sell beads and fancy-work. Two or three of the little girls are bright and look as if they deserved a better and at least a semi-civilized education.

CHAPTER XII

BETWEEN THE CATARACTS

ON the particular tour which I have been describing we do not go beyond Philæ. So I must treat that portion of the river from memory of the trip in 1903. I went on Messrs. Cook's steamer, the "Prince Abbas." This was the first season after the completion of the barrage. We left Aswan by the morning train and boarded the steamer at Shellal. Now the steamer comes through the lock to Aswan and passengers embark there.

Shellal is the point of embarkation for all goods and passengers bound to the Sudan. The railway ends here. The whole shore is covered with goods of every description. Rain is so rare that it is not considered necessary to put freight under cover, and most of it is of such a character or so packed that it is not likely to be stolen. Government steamers leave almost daily laden with freight and towing barges with native passengers or goods in bulk, especially coal, for all the coal for steamers and railroads farther up the river has to be carried thither. It comes originally from England and by the time it gets here even the price has reached between two and three pounds per ton—that is, four or five times its original value. A coal mine would do more for the Sudan than a gold mine and would probably be as valuable to its possessor.

I remember well the day of our departure from Shellal because of a little experience with a camel. While waiting for the luggage to be placed on board I wandered around

on shore. Two boys were loading an old camel with empty vitriol carboys. These are enormous glass bottles encased in baskets. When a row of five had been placed on each side the camel began to get uneasy. He did not know that they were empty, and, if full, ten would be all that a self-respecting camel would carry. When another was added his rage became evident. He was loosely tied, so he gathered himself together, jumped up, planted one spongy hind hoof in the chest of each boy, shook off his load and ran. Every man in the neighborhood was convulsed with laughter. Meanwhile the luggage had been placed on board and the steamer was quietly moving off. I saw it just in time to run to the pier and hail her. She stopped and sent a small boat for me. Had she gone a hundred yards farther I should have been left, with no possible chance of overtaking her.

It is two hundred and ten miles from Shellal to Wady Halfa. This is Nubia, quite a different land from Egypt. I have already spoken of the people. The villages are small, but numerous. We find quite a number of small temples. Most of them date from the centuries just before the beginning of our era. At this time the river was a great highway of trade and travel between Egypt and Ethiopia. The latter was not the modern country of Abyssinia, the mountainous land to the southeast, but rather the river land, the modern Sudan. The strong kings of Egypt made victorious campaigns against Ethiopia, and when Egypt was weak or engaged in civil war the armies from the south invaded her. In early times Aswan was the southern border of Egypt. Usertesen III, the great pharaoh of the twelfth dynasty, pushed southward and built the fortresses of Semneh and Kummeh, about thirty miles above the second cataract. This was really the

southern boundary of Egypt, though some of the kings of the New Empire carried their power still farther south. During the Hyksos rule Egyptian authority ended again at Aswan, but after their expulsion Thuthmes I reconquered the country.

The strip of cultivable land is quite narrow, but usually exists on both banks. The bordering mountains are near to the river and we are more conscious that we are in a valley than we were in Egypt. The river is much deeper and for the first half of our journey there is no current. This is of course due to the barrage. There is more scenery than on the lower river. At Kalabsheh we pass through a gorge which, when the stream is full, is a veritable rapid, almost a cataract. At Korosko we ascend the Awas el Guarani, a famous viewpoint. It is also a popular pilgrimage, for a holy saint is buried on the top. The view, especially at sunrise or sunset, is interesting. We see the familiar valley of the Nile, and beyond it the Libyan Mountains covered with coarse-grained yellow sand. The hills around us on the east bank are apparently of volcanic origin and are covered with rocks and stones. Through these hills led the great caravan route to Abu Hamed, above the fourth cataract. Most of the famous expeditions, both military and commercial, to Khartum and the Upper Nile took this route. It was the path by which a great deal of the commerce from the Sudan reached Egypt.

The climate of Nubia is noticeably different from that of Egypt. It is more uniform; the nights are cool but not chilly, and there is a softness of the atmosphere which we have not found hitherto in our journey. Some time the army of winter health-seekers will come south from Luxor and Aswan to Nubia.

Among the characteristics of Nubia I must not forget the

water-wheel. This is a sakiyah similar to that of Egypt, yet with its own special features. It is usually worked by two bullocks, with a small urchin to drive them. It has a delightful squeak which cannot be described and which the owner would not part with at any price. Without it its work would seem only half done. These water-wheels are numerous and entirely take the place of the shaduf.

Most of the temples are small and unimportant. I dare not say uninteresting, for every Egyptian temple has some interest, either in its architecture and reliefs or in its history. But I have devoted considerable attention to the great temples of Egypt proper and shall therefore only mention a few of the most important in Nubia. Kalabsheh boasts two temples, one of them the largest south of Philæ. It was dedicated to the local god, Mandulis, the Nubian Horus. It is a complete temple, with pylon, court, hypostyle halls and outer girdle wall. Amenhotep II founded it, but it was added to and completed by one of the Ptolemies. The small rock temple known as Bet el Wali is near Kalabsheh. It is partly a built temple, partly hewn in the rock. We remember the Speos at Benihasan. That would, if finished, have made a similar temple. We are soon to see the greatest of all rock temples, Abu Simbel. Bet el Wali was constructed by the great Ramses. The reliefs refer to his campaigns in Ethiopia and Syria and have been favorite subjects for study and illustration.

Amada is a small but very fine temple built by Thuthmes III and going back originally to Usertesen III. Miss Edwards admires the reliefs in this temple, saying that the art of relief modeling seems here to have reached the zenith of development.

The great temple of Nubia, and in fact the principal

object of the journey from Aswan, is the famous rock temple of Abu Simbel. It is one of the wonders of Egypt, worthy of a place beside the pyramids and Karnak. When we began our river journey the first antiquity which we saw was the colossal statue of Ramses II which stood in front of the Temple of Ptah at Memphis. Now, within forty miles of Wady Halfa, the second cataract, and the end of our journey, we find this great work of his, and all the way from Memphis to Abu Simbel we have heard his name. He had a long reign—sixty-seven years—besides his co-rulership with his father, Seti. Egypt was at the height of her power and prosperity. Thuthmes III and Seti I had waged war north and south. To be sure Ramses had a war with the Hittites in the early part of his reign and is frequently represented in battle-scenes, but he did not have to carry on much serious warfare and tried to get the most glory out of one or two battles. During his entire reign, and also during that of his father, the military power of Egypt was firmly established. He had plenty of slaves and plenty of time. This partly explains his great reputation and the long list of his buildings and monuments. But even with all these things in his favor he could not have maintained his position and accomplished his work had he not been a very able man. There has been some tendency to belittle Ramses on the ground that he stole some of his fame by substituting his name for that of his predecessors, notably Thuthmes III. But Ramses was not the only one guilty of this crime, and such cases are so few and comparatively unimportant that they ought not to weigh heavily in our estimate of Ramses. He is the great popular hero of Egypt and has been for centuries. He overshadowed all kings before him, and no ruler afterward crowded him out. More donkeys are named after him to-day than after all the

other pharaohs put together. This is a sure sign of greatness and undying popularity.

We are not unprepared for Abu Simbel. We have been looking forward to it ever since we left Philæ, and to most of us it is the main object of our trip beyond the second cataract. We are familiar with the pictures of the four colossal statues. Of course these represent Ramses, the founder and builder of the temple. They are the characteristic and the principal things to be seen and remembered here. One cannot see them well from the terrace beneath them, for he is too near. Perhaps the best viewpoint is the sand-hill to the north. The southernmost figure is the best preserved. We can compare the features of Ramses with the Colossi at Memphis and also with his mummy. Here they owe something to the artist's desire to flatter his majesty, but we can see the characteristic nose and trace a likeness. The figures are sixty-six feet high, twice the height of those at Memphis. Moreover, they are seated, and therefore should be compared rather with the fallen colossus at the Ramesseum. The dimensions are nearly the same. Here the figures are a little longer and have not as great bulk. The second figure is almost entirely destroyed. The two others are in good condition, though each has suffered minor injuries and neither equals the first in preservation. I think they were inferior even when all were new. The lines seem less delicate, the attitude is stiffer and more constrained, while the whole figure seems coarser and heavier.

The temple was dedicated to the great Ammon Ra, and also to Harmakhis.

We enter and find that the plan is the same as in a regular temple. The whole series of rooms and corridors are cut in the rock. The first chamber is the great hypostyle

hall. The roof is supported by eight square columns. The reliefs on the wall are of the usual character. Ramses grasps groups of enemies by their combined hair and holds his club ready to smite them. He represents himself worshiping various gods. On the north wall we have the battle of Kadesh, which we remember was the prominent subject at the Ramesseum. This war with the Hittites was Ramses's greatest campaign, and so we meet with it often. Ramses is the central figure, of gigantic size, triumphing over his foes. It would probably have been risky for any Egyptian citizen of that time to suggest, or even think, that perhaps the victory was not entirely due to the personal might and valor of Ramses, aided by Ammon Ra.

The small hypostyle hall is supported by four square columns. On the south wall the king, with one of his wives, is depicted offering incense to Ammon Ra, or, rather, to the sacred boat of the god. Harmakhis is honored in the same way on the opposite side.

Then we come to the sanctuary, with the altar. On the end wall are four figures of deities, Ammon Ra, Harmakhis, Ptah (an especial favorite of Ramses), and the deified Ramses himself.

Several long and narrow side chambers are dug out at the side of the great hall. They are covered with inferior reliefs and are full of bats. They were probably store-rooms or possibly were for the priests and attendants.

The temple faces exactly east. At sunrise, therefore, the sun's rays shine directly into the door, lighting the whole hall. In March, the beams shine full on the figures behind the altar. The steamers spend the night here, and no one can afford not to rise and see the sunrise in the temple. Doubtless this effect was planned for by the builders.

A few paces to the south is a small excavated room, discovered by Miss Edwards's party in 1874. This was probably the birth-house of the large temple. Miss Edwards thought that it was the library of the temple, but seems to have based her opinion on the picture of Thout, the god of letters, and the indisputable fact that the temple ought to have had a library.

North of the main temple we have another rock temple built by the same Ramses II and dedicated to Hathor. The façade has six colossal statues, three on each side of the door. They are standing, each in its own niche. They represent Ramses and his favorite queen, Nefertari. The interior consists of a large hypostyle hall with six square columns. Then comes a small room, back of which is a small sanctuary. The reliefs are unimportant, usually representing Ramses or the Queen worshiping a god.

The night at Abu Simbel gives us a good chance to see the Southern Cross. At two o'clock in the morning this constellation is quite high in the southern sky. This is hardly to be considered as one of the sights of Egypt, but we have heard a great deal about it and it is interesting to see it from the particular place.

From Abu Simbel we go straight to Wady Halfa. This is another city owing its existence to the commerce between Egypt and the Sudan. All goods have to be unloaded here and transferred to the train. The steamers can go no farther, on account of the cataract. The road to Khartum was built by Lord Kitchener as a military road. Since the conquest it has paid for itself as a commercial enterprise. There is a train de luxe with sleeping and dining cars twice a week. The traveler can thus journey across the desert at a speed of twenty miles an hour with all the comforts of civilization, where, less than ten years

ago, the entire country was under the rule of an ignorant black despot and sunk in barbarism.

From Wady Halfa we make an excursion to Abusir, the great rock overlooking the second cataract. The donkeys are sent across the river and ordered to meet us at the ruined temples of Beheni, whither we go by boat. The northernmost temple was built by Usertesen III, the great king of the twelfth dynasty. The other was built by Queen Hatasu and Thuthmes III. So they are connected with the two great advances of Egypt to the south.

It is quite a ride from here to Abusir. But this is our only donkey ride in Nubia, for all the temples have been near the bank. From the rock we get a wonderful view, perhaps the most striking that we have in Egypt. We are several hundred feet above the river and valley. At our feet is the cataract—not a fall, but a series of rapids. The blackened stones glitter as at Aswan, but this cataract extends for ninety miles and is practically unnavigable. We are only thirty-five miles from Semneh, the frontier fortress of Egypt, built in the twelfth dynasty (2500 B.C.). Afar off on the horizon are the two mountain peaks which mark the road to Dongola.

Travelers are in the habit of carving their names on the rock of Abusir. It is large enough to accommodate a goodly number and the practice does no harm. Would that we could induce every one to refrain from defacing the tombs and temples and content himself with an autograph here.

The return voyage from Wady Halfa is made quickly, for most of the sightseeing has been done on the way up. We leave late in the afternoon and spend the night at Abu Simbel. This gives us another opportunity to see the temple at sunrise.

Our only other stop of interest is at Kasr Ibrim. This

is an ancient fortress, not Egyptian, but Roman. It was kept up all through the Middle Ages and, in fact, was finally abandoned less than a century ago. I enjoy such places, for they relieve the monotony of temple and tomb. They show us another side of the life of the people. A fort of that sort was really a village. The soldiers lived with their families in houses, not in barracks. Intercourse with the rest of the world was more or less open, according to the state of the country. The temple, of Roman work, and a Byzantine church supplied the religious needs of the inhabitants.

From Kasr Ibrim we go directly to Shellal, stopping only for the night.

CHAPTER XIII

THE RETURN TO CAIRO

WE left the "Puritan" at Aswan ready to start on her journey northward. We leave at noon on Thursday. It has looked like rain all the morning, and remarks are made that in any other country we should expect a shower. In this case Egypt proves that she belongs to the great family of nations, for shortly after luncheon we are treated to a heavy tropical downpour. At Alexandria rain is quite common during the winter months, and at Cairo occasional heavy showers occur. But here rain falls very seldom, perhaps once in a dozen years, so the natives are totally unprepared for it. The roof of the "Puritan" has been exposed for many days to the hot sun and is not at all water-tight, to the damage of some staterooms and property.

Kom Ombo is a very pretty sight from the river in the late afternoon. The sun shines full on the temple, which is just enough ruined to allow its light to reach the interior. It is the only temple which makes a fine appearance from the passing steamer.

Then we pass Gebel Silsileh, wishing again for opportunity to visit the quarries, even if for only half an hour.

We spend the night at Edfu, where many of the crew visit their families on shore.

Our next temple is Esne. There is not much to say about it, for the reason that only one room, the vestibule,

has been excavated. This was done by Mehemet Ali, not from antiquarian zeal, but for a powder-magazine. Judging from the vestibule, we have here one of the largest and most perfect temples in Egypt waiting to be excavated. Western ideas of right and justice are making progress in Egypt every day, rendering excavation more difficult and expensive. When Mehemet Ali wanted to excavate a part of it the native occupants, or owners, were probably told to move, and did not consider it wise to argue the matter. The ground above the temple is covered with the business blocks and residences of the inhabitants of Esne, and if they are dispossessed they will have to be compensated. A few years hence they will feel entitled to fix their own compensation or to argue it endlessly in the courts. So the work should be done at once.

The temple was dedicated to Khnum, the ram-headed god. The vestibule dates from the times of the Roman emperors, a little later than Dendera and Edfu. Apparently it is similar in style to those temples. There is an inscription to the effect that Thuthmes III built the sanctuary, and there are indications that Ramses II did some work here. It is interesting to see the name of the Roman emperor Decius, the latest royal name in hieroglyphs.

The village of Esne deserves some attention. Until 1889 it was the capital of the province, which was then divided between Aswan and Keneh. It is still an important centre of native local commerce. There is a small bazaar with the usual native shops, and, of course, picturesque dirt. It is a busy place and the observant traveler can find much to interest him. To-day is Friday, and the morning service is being held at the mosque. It would not be courteous for a Christian and a stranger to go there merely to look on, but we can glance within as we pass. The audi-

ence are all men, grave, dignified, and respectable citizens. They have come here to worship Allah, or God. And who can say that their worship and adoration of the Deity is not just as sincere and just as acceptable to God as that practised under any other creed or in any other part of this world? It is not our form of worship, for we were not born and brought up in it. That is what really determines a person's religion; seldom is it a matter of individual and independent conviction.

The muezzin, giving the call to prayer from the minaret, makes a typical Eastern picture and is fair game for the camera.

As we leave the landing the Cook tourist steamer comes up, having left Luxor this morning. Esne has thus two steamers in one day, permitting an important saving in time to the merchant or peddler whose attention is chiefly directed toward the tourist trade.

We arrive at Luxor at about one o'clock and have another half a day here. This is usually and wisely devoted to another visit to Karnak, for this is the greatest and most important temple not only in Luxor but in all Egypt. So it is well to go there again after an interval has elapsed since the first visit and after seeing the temples of the upper river. There is still insufficient time, and none of us has the knowledge, to study the details of reliefs and inscriptions. The views from the pylon and from different positions outside and inside should be the main objects of the tourist.

For myself, I plan to cross the river and visit the tombs of the queens and other private tombs which I have not yet seen. My donkey boy, Isma'il, is engaged elsewhere, so I employ his brother, Mustapha. At the outset I have trouble at the ferry-boat. There is a European ferry managed by the Luxor Hotel for the benefit of the tourist and

at a charge of five piasters. When I go alone I use the native boat filled with fellahin and donkeys. The fare is a small piaster for the round trip. But the ferryman knows the charge on the other boat and thinks the foreigner should pay the same on his boat. Now it chanced that the previous week I had gone across on the local boat. Each native paid the small piaster, or even less, but when I handed the same coin to the ferryman there was trouble. He looked at it and inquired if it was a bakshish. I replied that it was his regular fare. Then his feelings overcame him. Did I suppose that he could run that ferry and support his wives, and Allah only knew how many children, on that fare? I remarked that he had my sympathy, and that if the other passengers were moved to add another coin to their payment I would do the same. The others looked on and listened with interest, but no one offered more money. He remembers the incident and demands five piasters from me before starting. I inform him that I will pay the same as the other passengers. There seems to be a deadlock, but soon the audible impatience of the others induces him to start. According to custom, I defer the payment until the return passage. When we come back, Mustapha, the donkey (who by the way rejoices in the name of "Sunny Jim") and myself are the only passengers. I overhear the conversation between Mustapha and the boatman: "Whatever the howaga gives you, take it and say, 'Kattar kherak ketir' ('Thank you very much,' literally, 'May thy goods increase greatly'), otherwise trouble will come upon you, soon and heavy. For he is a great officer from the museum, so look out for yourself." Mustapha is impressive. When we land I hand the man the regular fare, one small piaster for each of us, and it is most humbly and thankfully received.

I go first to the tombs of Sheikh Abd el-Kurna and visit several of minor importance which I want to see for special reasons. None of them requires mention here. They are similar in date and style to the tomb of Nakht, which has already been described.

We now go to the tombs of the queens. The road passes Der el-Medineh and goes up the valley. These tombs are described in our guide-books as uninteresting. An Italian expedition has recently (1903) worked here and made the finest tombs accessible. The ghaffir is an old man and very talkative. He has a dog—one of the ordinary wild native dogs. Tutu is well cared for and well fed. She is intelligent, and shows that these wolves have good qualities and are capable of becoming useful and companionable animals.

The tombs of Prince Kha-em-uas and of Queen Titi are the most interesting of those at present accessible. They are not as extensive as the tombs of the kings. The work, however, seems equally good, and sometimes it is in better preservation. The figures are large and boldly executed and the coloring is fresh and vivid. The subjects are, as usual in royal tombs, the gods and regions of the lower world, but the unpleasant and frightful scenes are avoided. These tombs are not yet included in the steamer's program, for their interest and even the fact that they are open are not generally known and the steamboat companies and dragomans do not want to add to the fatigue of the tourist.

In the evening we visit Karnak by moonlight. I would not recommend a night view before the temple had been seen by daylight, for it cannot be enjoyed as a whole until one has made a fairly thorough study of it. Then a visit by moonlight is impressive and by all means to

be recommended. I remember my first night at Karnak. Five of us, all young Americans, walked down in the dark of the early evening. The moon would not rise until two o'clock. We climbed the pylon and tried to sleep there, but the cold and the dogs did not permit much rest. At three we stood watching the rising moon gradually light up the ruined pile. The little foreign Protestant cemetery stood out in the landscape toward Luxor; it already had a few occupants, people who had come to Luxor vainly hoping that the wonderful air and climate would give back to them their lost health and strength. We joked about it, saying that if one of us should step off the pylon there would be another resident of the cemetery. That afternoon, one of us, a young man from the city of Providence, Rhode Island, was drowned in the river and the next day we attended his burial. The jest was turned suddenly and grimly into reality.

On moonlight nights the hotel barge comes down full of tourists. The trip is novel and interesting. Quiet reigns, or would reign but for the mongrel village dog. An adequate idea of his noise-producing power can be obtained only by a moonlight walk near his haunts. In the daytime he is lazy and sleeps most of the time, but at night and especially when the moon lights up the country our friend becomes thoroughly alive. He barks lively and loudly on general principles, and when he hears footsteps, especially of strangers, his efforts are redoubled.

The ghaffirs are on duty every night and are especially alert when there is a chance of visitors and bakshish. We wander through the court and the great hall. A ruin such as Karnak loses the sense of wreck and decay under the light of the moon. The tumbledown effect is still there, for that belongs to the heaps of débris and fallen stones,

but the light is not strong enough to show and bring out the minor evidences of decay and ruin. It shines on the mass of building and stone, and we think of it only as a huge pile once a mighty temple.

The best viewpoint is a few hundred feet south from the triumphal monument of Shishak. The top of the ruined pylons of Horemheb would probably be the very best place. In the interior each place has its own charm, though perhaps the visitor will linger longest at the foot of the fallen obelisk.

The Temple of Luxor is especially beautiful by moonlight. So much is open and colonnaded that the light has full opportunity to shine through the whole structure. It is, of course, easily visited from the steamer or from the hotels.

We leave Luxor at daybreak, for the dreaded drawbridge is again ahead of us. We have a quiet day among familiar scenes. We came slowly up this part of the river some ten days ago. The rest is appreciated, for we have had busy and strenuous days, and to-morrow comes Abydos, the longest and in some respects the most fatiguing excursion on the river.

We have an opportunity to spend the evening in Baliana. It is a large town with perhaps seven thousand inhabitants. There is a sort of a bar kept by a Greek and a few hovels called coffee-houses. These are kept open until about ten o'clock and are patronized by our sailors and their fellows from other craft. They smoke cigarettes and indulge in mild gambling. Coffee is the regular drink and story-telling the principal amusement. All the other houses in the town are locked and bolted, and most of their occupants are in bed soon after sunset. Life is not very rapid in Baliana or other Nile villages. The people arise at day-

break for the early prayer, so that their day really begins at sunrise.

It is Sunday again, and also the day for our excursion to Abydos. The trip means about sixteen miles on a donkey, and I advise some of the party not to attempt it. But most of them are now accustomed to riding. The road passes through the village and then across the cultivated country. Nowhere in Egypt is the ride more interesting. This is the richest and best cultivated land south of Cairo. At this time of the year, early March, the crops are being harvested. In some fields they have already been gathered and the farmer is plowing again. The whole family comes to the field to work. The youngest are placed in a safe corner to take care of themselves, and are usually made useful in watching the goats or sometimes taking charge of an ungainly buffalo. All kinds of domestic animals—cattle, sheep, goats, camels, horses, and donkeys—are seen all over the plain.

To those acquainted with and interested in the history of Egypt, Abydos is most important, for it was the holy city, the burial-place of Osiris. At least his head was buried here, but his body was cut up into fourteen pieces and scattered throughout Egypt. Numerous though the gods of Egypt were, Osiris was always looked on as the oldest and most powerful. The pious Egyptian regarded Abydos as the holiest of burial-places, so we find here tombs of all ages.

The two temples, however, are in ruins, and there is not so much to interest the mere sightseer. Therefore I advise the omission of Abydos by those who do not enjoy the ride and who are interested only in temples and tombs which are sufficiently grand and well preserved to excite their admiration.

As the journey is long and the powers of the travelers and donkeys varied, the company do not try to keep together. We all gather at the Coptic convent of Anba Musa. The church has nothing of especial interest, but it is well to see it, for we have seen the ruins of several such establishments without having opportunity to enter. Then the priest needs a bakshish to help out his salary.

Near the convent are the remains of the ancient city of Abydos and the Temple of Osiris. It is supposed that this was the site of the famous shrine. Outside the city, to the west, are the tombs of the Middle Empire. Many of them are of brick and built in the form of a small pyramid. Farther to the west is a rectangular building, the ancient fortress called Shunet ez-Zebib. It reminds us of the fortified city of El Kab.

Then we come to the Temple of Ramses II. It was, of course, dedicated to Osiris. It is almost destroyed, but we can see the plan, and the decorations left on the lower parts of walls give us some idea of its splendor. Fine-grained limestone was chiefly used in its construction. The sanctuary was lined with oriental alabaster; the columns were of sandstone, and fine granite was used for the doors. The colored reliefs are the finest that we have seen in any temple and are only surpassed in some of the tombs of Thebes. This was undoubtedly one of the finest temples in all Egypt, perhaps the masterpiece of the great builder, Ramses II. We cannot spend much time here, for the great temple is awaiting us.

The Temple of Osiris, built by Seti I, is the main object of our visit to Abydos. Strabo speaks of it as the Memnonium, and it was much visited and admired by travelers in Roman times. In fact, this temple, together with the tombs of the kings and the colossi of Memnon at Thebes,

and perhaps the pyramids, seem to have been the principal places of interest to them. The other temples were still in use and some had only recently been built; mere age will do much to make things interesting and famous.

Hitherto our temples have been built on the same general plan, but this one has certain peculiarities. All of them had one god to whom they were dedicated and to whom the sanctuary belonged. Kom Ombo alone was a double temple, dedicated to two gods. Here at Abydos we have seven gods, each with his sanctuary. Then there is also a wing at the southwest corner which has puzzled some authorities. It seems that the architect wanted to have some more rooms and found his way blocked by the cliff. Rather than remove it or excavate into it he added this wing.

The first court, with its pylons, has been entirely destroyed; most of the second court has part of the walls standing. The latter was built by Ramses II and has a long inscription praising him and his filial piety in completing the temple begun by his father. The effect of all this is somewhat marred by the fact that he filled the temple with reliefs and inscriptions in praise of himself. He even went so far as to cut out his father's figure in some places and insert his own.

We enter the hypostyle hall and find it divided into seven sections. Each section is opposite one of the sanctuaries and belonged to the corresponding god. This hall also was built by Ramses.

The second hypostyle hall is higher and wider. It has three rows of columns. We have now come to the work of Seti. The reliefs on the north wall are considered the finest in the temple and, indeed, in all Egypt. Seti is offering an image of Maat, the goddess of truth and justice,

to the great Osiris. The paint has worn off, but perhaps the figure is just as beautiful without it. Hi, the King's chief sculptor, could well be proud of his work.

We now come to the seven sanctuaries. The centre one is dedicated to Ammon; on his right are Osiris, Isis, and Horus, and on his left are Harmakhis, Ptah, and the deified Seti. We have not paid much attention to the figures of the gods, for I feel sure that the tourist can learn more about the temples and enjoy them more by devoting his attention to the building as a whole, and to the subjects of especial interest in each, rather than to spend his energies, at least at first, on the details of the sculpture. This is a very good place, however, to examine the figures of the various deities. Almost all of them are represented in this temple.

In the south wing is the gallery with the famous list of the kings. It begins with Mena, whom we have become accustomed to call the first historical king of Egypt, and contains seventy-six names. These were only the most prominent rulers, those considered by Seti worthy of a place. It is, perhaps, the most important historical document in any temple, for it gives us the list as it existed three thousand years ago. Notice the figures of Seti and Ramesses, wearing the side-lock of youth.

Hashim has thoughtfully brought a basket of oranges. They are refreshing, for we have had a long morning and most of us have a prejudice against drinking the unfiltered water from the earthen jars which the little girls offer. Moreover, we are nearing the end of our journey, and Hashim wants to make his thoughtful care plainly evident.

I must not forget to mention the old tombs at Umm el Ga'ab. These were explored by Prof. Petrie and yielded much spoil of great historic interest and value. Prof.

Petrie assigns them to the time just before King Menes and makes another dynasty of ten kings, which he calls Dynasty O. He thinks that these kings were buried here. There is now nothing to see except the bare brick tombs, for they were uninscribed, and everything found in them was taken to Cairo.

The long trip back comes at noon, but there is a cool breeze from the north which tempers the heat, and I, for one, have a delightful ride. It is our last excursion on the river; we are almost sorry to give the bakshish to our last donkey boy.

The Puritan makes such good time going downstream that we are at Assiut by ten o'clock on Monday morning. We halt here only for mail and provisions. The passage of the lock at the barrage takes some time, for there is quite a fleet of felukas coming up. About the middle of the afternoon we arrive at Haggi Qandil. I made a special request of the owners to stop here, for the palace floor is quite interesting and accessible.

A small house has been built over it for protection. One of our fellow-passengers has forgotten the dragoman's injunction, "Monument tickets very much wanted—no ticket, no in." Had he said so civilly to the ghaffir and perhaps offered a small bakshish there would have been no trouble, but he tried to push his way in and in the ensuing scrimmage his feelings and his clothes suffered. Nothing could be done for him, for the ghaffir was only doing his duty, and the gentleman, moreover, had not won our respect and esteem during the voyage.

Tell el-Amarna has an interesting history. Amenhotep III had the usual assortment of wives, and one of them, Tyi, bore him a son who became his successor, Amenhotep IV. The power of the priests of Ammon over the pharaoh

was becoming irksome to him, and Amenhotep III seems to have leaned towards the worship of Ra the great sun-god at Heliopolis. Six years after he ascended the throne Amenhotep IV cast aside the god Ammon and the whole group of Theban deities. He changed his name to Akhenaten, or, as some read it, Khuenaten, which means "splendor of the sun's disk." He left Thebes with his court and established a new capital which he called Ekhut-Aten. After a total reign of eighteen years he died, perhaps by assassination. He left no sons, so the husband of his eldest daughter succeeded him. This king seems to have remained only about a year at Tell el-Amarna. The city then rapidly declined, and in less than half a century was completely abandoned. The public buildings were new and they were probably removed to other places, so it happens that we have only the remains of the ordinary houses of the city.

Only the nobles who chanced to die during the short reign of Amenhotep were buried here. Some of them had already begun their tombs at Thebes; others started tombs here, but when they later moved back to Thebes they built others there.

The effect of this change in religion on the part of the king was instantly felt throughout the whole country. He was not content to hide his light under a bushel, but set to work at once to forcibly convert the people, and Ammon, who had been the chief god, became the object of the king's especial hatred. His very name was forbidden to be mentioned, and it was as far as possible chiseled out in the temples. But the priesthood appear to have bided their time until they could get back their power.

The upheaval was not only in religion, but seems to have affected the whole life of the people. It is especially noticeable in art. The old conventional art was abandoned

and an effort was made to copy directly from nature. The figures of men and animals, the foliage of trees, the grouping of objects, are all treated in a more natural manner than ever before in Egypt.

In 1888 a very interesting discovery was made at Tell el-Amarna. A peasant woman was searching for antikas and came upon a heap of clay tablets. These were found to be letters written by the governors of Syrian towns and rulers of Mesopotamia to the King of Egypt. A few are addressed to Amenhotep III, but most of them came to Amenhotep IV.

They are written in cuneiform, the arrow-shaped writing of Assyria and Babylonia. Most of them are in that language, indicating that it was the commercial and diplomatic language of that day, as French was in Europe in the last century. A Syrian wrote to an Egyptian in Assyrian, a language foreign to both of them. So a Russian might write to a German and use French as a common language. Some of them are written in cuneiform, but are in a local language called Mitani, which we cannot understand. We can read it but cannot translate it. This is the first example of transliteration, or using the written characters of one language for another. Probably the Mitani had no system of writing and were therefore obliged to use that of their neighbors.

These letters give us an interesting view of the state of Syria and Palestine at that time. They show that the country was restless and that local chieftains were beginning to assert themselves against the power of Egypt. The Egyptian governors ask for help, which apparently could not be sent them. Amenhotep was deeply engaged in his reforms at home.

Some of them treat of marriages and the exchange of

gifts between the King of Egypt and the kings of Mesopotamia. Dushratta, King of Mitani, writes Amenhotep III that he hopes his brother the King of Egypt is well and that his family and household are well and prospering. He would be glad to give his daughter to the King of Egypt but she is not old enough for marriage. There is also the question of dowry to be settled. Their fathers were great friends and used to send gifts to each other. Now they are ten times as good friends as their fathers were. Consequently the gifts ought to increase proportionately. The gods have made gold as plentiful as dust in the land of Egypt. Dushratta hopes they will make it ten times as plentiful. But it is very scarce in his country. Moreover, he is building a temple and is short of funds. When the messenger comes back he will ask if they bring enough gold, and the answer may be "There is enough," or it may be "There is more than enough," and in that case Dushratta will rejoice exceedingly. There is much more in the same strain. He closes by expressing the hope that he has not offended his brother the King of Egypt by asking indirectly for a present, but he also hopes that his brother will not offend him by sending a small present. Such a politely worded begging epistle might be sent to-day from the same region.

The site of the palace of Khu-en-aten was discovered by Prof. Petrie in 1892. The pictures on the floor are very fine, and remind us of the Greek and Roman mosaic work many centuries later. This is the only existing example of such work except in temples or tombs and gives us an idea of the splendor of Khuenaten's palace, making us think of the great royal palaces at Thebes which, excepting that of Ramses III at Medinet Habu, have entirely disappeared.



In the mountains back of the plain are the tombs. We did not have time to visit them on this trip. I have seen them on an earlier voyage. They are interesting, both on account of the change in style of drawing and sculpture which they exhibit and because of the reverence to the sun-god and the absence of the other deities who are so familiar in the other tombs of the period. Each tomb had a fore-court, surrounded by a brick wall, from which one enters the vestibule and from which in turn a corridor leads to the sarcophagus chamber.

The tomb of Khuenaten himself is in a lonely valley about six miles to the eastward. It resembles the tombs of the kings at the Biban el Muluk, with, of course, the new religion the prominent feature.

Our last day on the river passes quickly and quietly. We go rapidly by the villages which I have already noticed on the way up. Our view of the pyramid of Medium in the late afternoon is especially fine, and again I wish we could visit it. A stop of three hours would probably give sufficient time, and it would not injure either the passengers or the company to have the Puritan arrive a little later to-morrow at Cairo.

I find that we are going to make a good run and begin to question if there may not be some way by which I can get up to Cairo to-night. Word gets to the rais and to the engineer that I shall be much pleased if we tie up opposite Helwan. A little later I see the rais. He tells me that he is going to run to that point and that he does it on purpose for me. He adds that he does not care whether he gets any bakshish for it or not. This is a very broad way of hinting that a bakshish and a good one would be very acceptable.

We make fast during the dinner and soon afterward I

start with three sailors to walk to Helwan. One man is necessary to carry a lantern and find the way; another comes to drive off the dogs and to carry my valise; the third is not needed but comes uninvited and unwanted in hope of bakshish. When we get to the railroad station at Helwan I produce six piasters, two for each man. This is about equivalent to half a day's pay for each. They have walked about an hour with me, but this seems to them a small bakshish or rather they had expected a large one, so they return it to me saying that it is not enough. Now I know that it is ample and, moreover, I never change the bakshish. So it goes back into my pocket. Repentance and the train come simultaneously and the men have barely time to ask humbly for it before I am off for Cairo.

The next morning promptly at ten o'clock the "Puritan" comes in with everybody glad to be back in Cairo and full of enthusiasm over the Nile trip.

CHAPTER XIV

THE CAIRO MUSEUM

HAVING now been up the river, seen the principal temples and tombs, and learned at least something of the history and life of the people, we can visit the museum with some foundational knowledge. We have also become somewhat familiar with the principal technical terms used by Egyptologists.

I have already mentioned the French expedition of Napoleon. It failed from a military standpoint, but the results to the world of learning perhaps compensated even the French nation for its non-success. The French thus gained such a start and prestige in the field of Egyptology that they have held the foremost place there until very recently. Even now, after twenty years of English rule, they cannot be said to take the second place. Their position was strengthened by the fact that a Frenchman, Champollion, discovered the secret of the hieroglyphs, and also by the influence of such men as De Lesseps and others who exploited and developed the country to the advantage of the world and themselves.

In the first part of the last century there was no idea of keeping the treasures of the old empire in Egypt. Nobody cared for them and foreign scholars had no difficulty in getting whatever they wanted for their museums. Private tourists bought or took possession of anything that came in their way. Even the sarcophagus of Seti I fell into private hands and is now in the Soane Museum at London.

In 1863 the Khedive Isma'il gave Mariette sole authority to excavate in Egypt. Then in 1878 Mariette founded the Egyptian Museum. It was first established at Bulaq and therefore is often referred to as the Bulaq Museum. In 1889 it was moved to the palace of Gizeh. This was not a suitable place, though far superior to Bulaq. A large fireproof building, constructed expressly for it, was finished in 1902 and is now the home of the greatest and most valuable collection of Egyptian antiquities in the world.

The general arrangement is chronological, the heavier stone objects being on the ground floor while the smaller and lighter things are upstairs. The catalogue, written by Prof. Maspero, is not merely a list, but gives such a description of the various articles and their uses that the visitor is enabled to view them with some degree of understanding. In the museum, as on our river journey, I advise the visitor to see the most important things carefully and well rather than to try to see everything. Those who choose the latter usually come out of the building with little more actual knowledge than they took in. I call your attention, therefore, to a few of the great treasures. Other objects such as stelæ, sarcophagi and funeral furniture we may notice collectively, not individually.

After entering, we turn to the left and pass through the vestibule corridor. The first six rooms, A to F, contain the monuments of the Ancient Empire, especially of the fourth, fifth, and sixth dynasties. Most of them came from the cemeteries of Gizeh, Saqqara, Medium, and Abydos. There are many interesting things in room A, but I call attention only to Nos. 63 and 64. These are the two libation tables made of alabaster marble and found in a tomb of the third dynasty at Saqqara. The workmanship is excellent and was not surpassed in later times.

Yet these were not found in a royal tomb, but in one of those belonging to the nobility, and probably were not considered of unusual worth. Therefore, if they are to be regarded as ordinary and typical of the time, we see at once to what a high standard artists had attained and that their best productions could be sufficiently widespread to reach the upper classes of the people.

Passing on to room B, we find ourselves in the most important and interesting room of the museum if we may so speak of any one room. I have already spoken of No. 73, the diorite statue of King Khafra. He is worthy of another visit. He sits there with the same eager intent look which he has worn for nearly six thousand years. Khafra was the centre of the great trio of pyramid-builders and perhaps the greatest ruler of the early empire. Like Ramses he had a long reign—sixty-three years—and devoted himself to the winning of glory as a builder rather than a warrior. The second pyramid is his monument to-day, but we can at least imagine him as the founder of temples which have perished or have been so rebuilt and enlarged by later pharaohs that his name in connection with them has been forgotten. We must try to imagine that time when this statue was new and occupied the place of honor for which it was designed. The pyramids were new, the third one not yet started. None of the temples that we have seen was yet even planned. Surely this statue, like its neighbor and possible contemporary, the Sphinx, could tell much if it could only speak.

In a corner is the famous wooden figure known as the Sheikh el Beled, which means village chief. This was found a few years ago in a tomb at Saqqara. It chanced that it bore a striking resemblance to one of the village sheikhs, so the workmen at once named it. Moreover,

the air of prosperity and contentment, the authority represented by a stick in his hand, was typical of the local headman in the time of the fourth dynasty, is now, and has been through the intervening ages. We are not surprised to find a diorite statue, such as that of King Khafra, six thousand years old. But here is a wooden one of the same period, even a trifle older. Truly the preservative qualities of the Egyptian climate have no equal elsewhere.

In another corner is a squatting statue of a scribe in limestone. The most famous example of the kind is in the Louvre at Paris. But this is worthy to be ranked as a masterpiece of Egyptian art. The man is squatting in Oriental fashion just as he would do to-day, with a piece of papyrus spread out on his knees. Like the two statues just described, the expression of the features and the bold accurate modeling are especially noteworthy. These three figures, as well as several others in this and neighboring rooms, show a striving after naturalness which contrasts strongly with the usual idea of the conventionality of Egyptian art based upon the sculptured reliefs in some of the tombs.

Having seen the features of Khafra it is interesting to look at No. 76, the statue of Menkaura, the builder of the third pyramid. There is, unfortunately, no marked statue of Khufu, except a small one of ivory, found at Abydos (No. 1700), in the North Hall upstairs. Maspero thinks he may possibly be No. 80. If so, we have the three great pyramid-builders together in this room.

In room C there is little to detain the lay visitor. We may glance at No. 127, the fragment of a statue of Minu, the local god of the city of Coptos. Mr. Maspero assigns it to the second or third dynasty and thinks it may be the oldest statue in the museum.

We may also pass quickly through the next room. Having seen examples of the beautiful work of the early artists, we look with surprise at the statues of Sennofer and his wife. They are crudely made, awkward, and entirely out of proportion. One is tempted to think they are caricatures. Surely no man who could have a statue like that of the scribe whom we have just seen would tolerate such a monstrosity. If it were not certain that they belong to the fourth dynasty we should assign them to one of the dark periods of art such as the ninth and eleventh dynasties.

The limestone stela with the history of Una is one of the most valuable monuments in the museum. It was found in his tomb at Abydos. Una led a busy and successful life and he gives us a very good account of it. He began his career as page to King Teta, the first ruler of the sixth dynasty (3500 B.C.). He soon graduated from this and held various important offices, such as supervisor of the pyramid priests and local magistrate. King Pepi I esteemed him so highly that he gave him the stone for his tomb at Abydos from the royal quarries at Turra. He was given command of a great army and sent to chastise the Bedawin towards the East. He looked upon this as the crowning achievement of his career. He was made governor of the south country. King Merenra intrusted to him the building of his pyramid. Such is the history of a high official of the sixth dynasty.

In room F we have the two beautiful statues of Rahotep and his wife, the princess Nefert. They were found in Rahotep's tomb in the necropolis of Medium and are assigned to the third dynasty. Every one admires these figures. The man is squarely built and thickset. His face beams with intelligence and activity. Some authori-

ties see indications that he was of humble birth. That may be, but the whole figure shows a man of force of character and active temperament. The princess was evidently a lady of noble birth and endowed with beauty of the highest Egyptian type. Her face wears an expression of quiet dignity. Notice how her wig is laid on her head and held in place by a ribbon. Her own hair is seen beneath it. She wears a closely fitting robe, cut as low as would be fashionable to-day. Beneath it are seen the outlines of her form, modelled most gracefully and naturally. Rahotep is painted a reddish-brown, while Nefert is much lighter, almost a tawny buff. These statues excite the wonder and admiration of the visitor and are worthy of careful attention and study.

In a corner is the bronze statue of Pepi I, found in 1897 at Kom el-Ahmar. It is the oldest work of the kind in the world and shows the same high attainments of the artist as is shown by the stone statues. The face, hands, and feet were cast, while the body and limbs are made of copper plates beaten into shape with a hammer. The whole was then riveted and welded together. There was evidently a tunic or kilt of gold or possibly electrum which has long since disappeared. The eyes are inlaid enamel and give a very lifelike expression to the figure. The early Egyptian artists were especially careful to get the eyes as natural as possible, a fact which we have probably noticed in the statues already described. The smaller figure may be another one of Pepi or may represent one of his sons.

We may glance at the statue of Ti brought from his tomb at Saqqara. It is not of especially fine workmanship, but is interesting because we have seen his tomb and the representations there.

We have now finished with the monuments of the Ancient Empire. We could stay here much longer with interest and advantage. But we must not disproportion our time. Those of us who are able can come again and see the rest at leisure. But no matter how many visits one may make, I doubt if he ever becomes able to pass these early masterpieces without having his thought and attention insensibly drawn to them.

We have now seen a great deal, all of supreme interest. If that inexorable demon, Time, did not have his grip on us, I should advise confining ourselves to these rooms for one visit, for they form a complete portion of the museum and furnish ample material for thought and study.

We now pass on to the Middle Empire. Room G is filled with stelæ from tombs of this period. Interesting though these are and full of information for the Egyptologist, I fear that the ordinary visitor will find little to attract his attention.

In the centre of the next room is a wooden statue of a king of the thirteenth dynasty. This is a typical Ka statue entirely nude and with the Ka sign over the head.

We also have the pleasure of looking at the features of one of the greatest kings of Egypt, Amenemhat III of the twelfth dynasty. He shows a very different type of features from those of King Khafra. Thirteen hundred years have passed away and Amenemhat is a member of a different family of rulers. The prominent cheekbones are noticeable and have led scholars to believe that the statues with this feature formerly attributed to the Hyksos should be assigned to this king and dynasty.

In the next room we have the tomb of Harhotep, a noble of the New Empire. It reminds us of the tomb of Nakht; and had we not seen that and others at Thebes, this would

give us a good idea of them. Instead of putting plaster on the rock-walls of the tomb and then painting thereon, Harhotep had his tomb excavated and then built up with limestone blocks on which the artist did his work. So it was easy to transport the blocks to Cairo and rebuild the tomb in the museum exactly as it was originally at Thebes.

Around the walls are ten seated statues of Usertesen I. They are of limestone and were found on the south side of his pyramid. They were apparently buried soon after they were made; in fact they are not completely finished. Only one of them has the proper smiling expression; the artists were evidently unable to finish the others.

Room L is filled with sphinxes and statues which have been thought to belong to the time of the Hyksos kings. There are evidences that they are rather earlier, perhaps from the twelfth dynasty.

Then we come to the New Empire, called in the museum catalogue the Second Theban Empire. The energy of this period seems to have been expended in the building of temples and huge colossi. We have no small works of art which can be compared with the things we have just seen from the earlier dynasties, and what we do have is in even more ruinous condition. Moreover, we have become somewhat weary physically and mentally. One cannot see and appreciate anything when this stage is reached. No matter how interesting a museum or picture-gallery may be, a couple of hours are, I think, all the time that it is wise to stay at one time. We must rapidly go through the remaining rooms on the ground floor, noticing the principal objects.

No. 285 is a statue of Merenptah, the pharaoh of the Exodus. The black granite statue No. 291 was supposed by Mariette to belong also to this pharaoh, but Maspero

thinks it represents Horemheb, the priest-king who closed the eighteenth dynasty. At all events it is a very fine piece of work. The stela of black granite numbered 300 contains the poem in which Ammon is represented as giving the victory over the peoples of Syria and Ethiopia to Thuthmes III. It is of considerable historical importance. No. 315 adds the great Thuthmes III to our gallery of the pharaohs. No. 322 is Thuthmes IV. The monuments on the western wall representing Khuenaten, the heretic-king of the eighteenth dynasty, adoring the sun, are important and interesting.

In the north portico we must notice the two colossal statues of the god Ptah erected by Ramses II at Memphis. Maspero calls them the most remarkable divine statues ever found in Egypt.

Passing rapidly on to room X we come to the monuments from Ethiopia, from Napata at the foot of Gebel Barkal.

The kings of Ethiopia or of Napata, as they are sometimes called, ruled Egypt for about two hundred years, from the middle of the eighth century before Christ. Their most famous king was Taharqa, who is frequently mentioned in the Hebrew scriptures and in the Assyrian chronicles. His head is seen here (No. 689). The five stelæ from Gebel Barkal are interesting on account of their information.

The monuments of the Graeco-Roman period would excite our interest and attention if they were in another building or if we were not so full of the sight and thought of the real Egypt of the Egyptians. So we pass hurriedly by them. No. 725, however, the Tanitic copy of the Decree of Canopus, should be noticed, and some will also be interested in the remains from the early Christian period and the sarcophagi of the Ptolemaic period.

Before leaving we must see the two large boats in the portico of the four pillars. They were used to convey the mummy and funeral procession of the Pharaoh Autuabrah Horus of the thirteenth dynasty and were afterward buried at his pyramid. They remind one of the famous viking ships at Christiania, but are four times as old. Again we wonder at the remarkable preservation of wood. These boats look as if they might be serviceable to-day.

Our second visit to the museum is devoted to the upper floor. This is filled with the smaller and lighter objects. Most of them were found in tombs. Small and valuable objects were preserved only in tombs, for the temples were the first to be plundered of their treasures by conquering armies, and then when abandoned by the priests the lower class of spoilers took everything movable which possessed any value in their eyes. The tombs were also often found and despoiled by robbers even in very early times. But much that is very precious from the museum standpoint had no value to them. To-day the craze of the tourist for a souvenir gives a fictitious value even to a piece of dirty mummy cloth or a fragment of a mummified cat.

We have seen many tombs of various periods in our journey on the river. But all were empty of what we may call the usual funeral furniture. The tomb of Amenhotep II in the Biban el Muluk at Thebes still has the mummy of the king in his sarcophagus, and some others still retain the sarcophagus. Small articles had to be taken to the museum for safety. Moreover, they can be examined and studied much better there.

The most important thing in a tomb is the mummy. The Egyptian believed that the Ka and the soul would return to the body in the distant future and that its preser-

vation was most necessary. Even in the earliest historical times some attempt was made to preserve the body with preparations of bitumen, natron, and similar substances. The earliest body which we can call a mummy is that of Sekerem-saf, son of Pepi I of the sixth dynasty (3450 B.C.) now in the British Museum. From that time until the fourth century A.D. the practice of preserving the bodies of the dead, as far as they or their friends were willing and able to pay for it, was kept up.

There were three methods of embalming. The best and most expensive was naturally only used for kings and the nobility. The brain and other organs were removed, and the body placed in a tank filled with a solution of natron. After some days it was taken out and the cavities filled with spices and preservatives. Then it was carefully wrapped in linen bandages and was ready for the burial. The whole process required seventy days. There were less expensive and less efficacious methods for those of lower station. The very poor had to content themselves with the simplest and cheapest method. But all tried as far as possible to preserve their body that their soul might some day return to it, and they devoted all their energies and savings to this end. In like manner, our own poor people to-day save every penny in order that they may have an elaborate burial.

The mummies of various periods and of different localities have their own characteristics and are easily recognizable by the Egyptologist. The best preserved are those from Thebes at the time of the eighteenth and nineteenth dynasties. Some of them are perfect after more than three thousand years. Many of them have suffered from the violence of the grave-robbers. Others, strange to say, have perished within the last few years

THE COLOSSI OF MEMNON



especially distinguished. But a closer examination shows a man of activity and energy and we can well believe that he was the man who planned and carried out the great military campaigns of his reign and directed the building and restoration of temples throughout the land. The attention of the visitor is apt to be given entirely to Ramses the Great, with perhaps a little notice to Seti merely because he was Ramses's father. But Thuthmes was certainly the greatest conqueror that Egypt ever produced, and his work established the great empire which lasted through his own and the following dynasty.

Seti I rests as peacefully in the glass case as he did in his magnificent tomb in the Biban el Muluk. It is to be hoped that his soul is happy in the lower world and does not suffer from the ignorance of the mystic formulas painted in the tomb. His mummy is one of the best preserved, and apparently will last for all time.

Ramses's face is well known to the world from his statues and from the pictures of his mummy. He was a tall man and must have measured full six feet in his prime. Egyptologists used to think that he attained a great age and nearly reached the century mark. Prof. Petrie, in his latest book, makes him eighteen at his accession, eighty-four at his death.

Other royal mummies in this room are Ramses III, Merenptah, the supposed pharaoh of the Exodus, Seti Merenptah, and Amenhotep III. Ramses IV and Thuthmes IV are in the next room (Q). Ramses I and Seti II are in room R. Thuthmes I is at the head of the north-west staircase (No. 1216). In gallery O are some late mummies most of which were found in the Fayum. They are accompanied by a portrait of the deceased. In modern Italian cemeteries it is also customary to place a

photograph of the dead over the tomb, that the survivors may still see the familiar features.

When Christianity became firmly established in Egypt, the practice of embalming the body gradually died away, for Christianity taught the resurrection of the body, hence it was unnecessary to preserve it.

The ancient Egyptians even went so far as to embalm animals, especially those that they considered sacred. These can be seen in Room D.

Each mummy had its coffin. There were usually two, an inner and an outer one. The royal coffins are near the mummies to which they belonged. In the main gallery we have a number of coffins and mummies of priests which were found in 1891, at Der el-Bahri.

It is interesting to notice that many coffins were used again for a later occupant. They were often stolen by grave-robbers and sold to the funeral directors, who disposed of them to their customers.

The designs on coffins are very interesting, but would take too much time from other more important things.

There are quite a number of sarcophagi in the museum, and we have also seen some in the tombs. They were usually made of stone and of two solid pieces, the body and the lid. Sometimes one was built up of blocks of stone as in the Theban tomb on the lower floor (No. 206). A fine sarcophagus was quite expensive and sometimes the pharaoh gave one to a favorite noble or general as a mark of especial favor. When the mummy was placed inside it was securely sealed, taken to the innermost chamber of the tomb, and left there to await the reunion of the soul and the body.

The viscera which were taken out of the body were sometimes replaced, but were more often placed in what

are known as canopic jars. There were four of these, each dedicated to a son of Horus and representing also one of the cardinal points of the compass. They will be found in room E.

Mestha or Amset had a human head and represented the south. It contained the stomach and large intestines. Hapi, the dog-headed deity of the north, had the small intestines. Tuamautef, with the jackal head reminding us of Anubis, received the heart and lungs and was the lord of the east. Then Qebhsennuf, with the hawk's head, god of the west, got the liver. The most interesting set of these came from the pyramids of Lish and Dahshur and is now in cases C and D in room E.

Among the most common articles of funeral furniture are the little statues known as ushabti or "answerers." It is supposed that they were intended to act as servants to the deceased in the next world and to answer for him when he was called on for labor. Before the eighteenth dynasty they were usually made of wood or stone. At that time terra-cotta covered with blue enamel became the fashion. Still later they are made of green terracotta. They are usually inscribed with a short formula such as "I am . . . the servant in the under-world" or "If Aahmes is called to work in the under-world, do thou cry 'Here I am.'" Sometimes we find the entire sixth chapter of the Book of the Dead. Of course, the more a man had of these servants the pleasanter his position in the next world. They were often placed in the sarcophagus-chamber. Boxes full of them were piled up in the tomb. The collection will be found in the doorway leading to room D.

The scarab is the most popular with the tourist of these small funeral ornaments. The demand has become so

great of late years that it is now quite difficult to get a genuine one. The forgers of Luxor devote themselves especially to their manufacture, and have become so skilful that it is next to impossible to distinguish the modern imitation from the real article. I have known the best authorities at Luxor to disagree on some specimens shown to them. The forgers use the same materials as the ancients and even make them from the original moulds. Then the appearance of antiquity is obtained by burying them for a time.

The scarab is the image of the common black beetle which we see so often on the edge of the desert. This insect lays its eggs in balls of dung and they in due time produce the young beetles, in the eyes of the unscientific observer, from nothing. The Egyptian regarded that as typical of immortality.

It would require a whole volume to describe the different varieties of scarabs. The collection in the museum is placed in Room V. They are, of course, all genuine, and in fact most of them came directly from the tombs.

They were not only placed with the dead, but were largely used as ornaments by the living. The custom spread to Syria and Assyria as well as to Greece and Rome. We find them made of various materials, such as stone, glass, ivory, glazed pottery, and even of bone or metal.

There are three principal classes of scarabs. Those used for the dead are called funeral scarabs. Several of them were usually placed with the mummy. Some which were known as heart scarabs are very large, often six inches or more in length. They are usually inscribed either with the name and titles of the deceased or, more frequently, with the twentieth chapter of the Book of the Dead.

By far the larger number of scarabs which have been

found belong to the class known as ornamental scarabs. These also were found in tombs, for it was the custom to place there much of the personal property of the dead. They are of varying size and of all sorts of material. They often bore the name of a famous king even of the early dynasties which had passed away long before. So we find Seneferu, Khufu, Khafra, and others on scarabs made in the early part of the New Empire, and also others with the names of the great kings of the twelfth and eighteenth dynasties, who of course had nothing to do with them.

Another class is called historical scarabs. There are four of these, all of the time of Amenhotep III. Each has a long inscription narrating and commemorating an event of his reign, very like our medals of to-day. One was engraved in honor of his marriage with Queen Tyi, another tells of his prowess in slaying one hundred and two lions, and the others refer to other events.

The Egyptians were devout believers in magic, so they had numerous amulets. These, like the scarabs, were made of various materials and worn as ornaments by the living as well as placed with the dead, on account of their magic power. There were figures of the key of life, called the ankh, the buckle, the pillar known at the tet, the eye, the collar, the sceptre, the heart, the vulture, and many others. Figures of gods and even of men and animals are often found. Little cones of baked clay are supposed to represent loaves of bread the sight of which would in some magical way furnish sustenance to the hungry Ka.

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The dead man needed some spiritual guide-book of information, so copies of the Book of the Dead, more or less complete, were placed in the coffin. Copies of this

and other papyri can be seen in Room G. The Cairo Museum is rather poor in ancient books. The British Museum, the Bibliothèque Nationale, and the museum at Turin have the best collection.

I must not forget to mention the stelæ, most of which are on the ground floor. They are found in the earliest tombs and were in use down to a very late period. In later times, in the case of the kings, they were often placed in the funeral temple which we have seen corresponded to the front chamber of an ordinary tomb. They generally contain an account of the life of the deceased and of course mention any important public events with which he may have been connected. So much valuable historical information has been furnished by these stelæ.

Besides these articles of a funeral or memorial nature, all kinds of small objects, especially those intended for personal use or actually used by the departed, were buried in the tomb. Toilet articles such as vases, mirrors, combs, ointment pots, furniture, chairs, and even chariots have been found. Models, almost toys, representing boats, houses, and similar property of the dead are common, especially in the time of the Middle Empire and earlier. In fact, there is nothing which could have belonged to an Egyptian which is not found in the tombs, either the actual article, its model, or at least a picture representing it.

Having now called attention to the different classes of articles found in the tombs and exhibited in the upper floor of the museum, I will mention a few objects which deserve especial notice. We have already seen the royal mummies. Let us go now to Room D. Here are the articles found in the ancient royal tombs at Umm el Ga'ab near Abydos. Prof. Petrie thinks that these tombs belonged to a dynasty

of kings which immediately preceded Mena. Maspero does not accept this view and assigns all these kings to the three dynasties of Manetho. At all events, these tombs and the articles found in them belonged to a very early period, before the pyramids.

In Room V is the picture of some geese feeding. It was taken from a tomb at Medium and belongs to the third dynasty. It is one of the oldest and finest examples of Egyptian painting.

In the next room (Y) are objects from the Middle Empire, most of them from the tombs near Assiut. The two platoons of soldiers, Nos. 1337 and 1338, came from a tomb on the hill back of Assiut. On our Nile voyage we saw the tomb there known as the soldier's tomb from the paintings on the wall. This man preferred to have a model to represent his company. If such a group of figures was to be made to-day, in this mechanical age, we would make a mould and cast them all exactly alike. It would be easy for us to make thousands. But here every man is different, giving ground for the supposition that they were actually from the originals, the members of the prince's body-guard. Some are short, others tall; each looks alive and ready to march at once, or rather is actually on the march. Each company numbers forty and is formed of four files of ten men. The spearmen have spears somewhat longer than their own height, and ox-hide shields. Each shield had its owner's coat of arms. These spearmen were all true Egyptians, as can be readily seen from their forms and features.

The bowmen are shorter and darker, almost negroes. They were probably from the Libyan tribes of the neighboring desert and oases. They show much greater variety of height and build than the spearmen; perhaps

they were recruited from different tribes. They have no shield and are armed only with the bow, which they carry in the left hand, while in the right each had four arrows with heads of bone or flint. The absence of quivers is noteworthy, for they were unknown in Egypt until after the expulsion of the Hyksos.

No. 1339 is a funeral boat, found in the same tomb. It represents the ordinary type of pleasure boat in use on the Nile at that time, the ancient dahabiyeh. The prince sits in his cabin with five other figures, friends or attendants. The pilot in the bow with his outstretched hand is very natural.

Returning to the south hall we must examine the body of the war-chariot of Thuthmes IV, found in his tomb in 1903. Until then, the chariot in the Florence Museum was the only example which had come to light. The model of that one is placed here so that we may compare them. As this is the frame, while that of Thothmes is only the body, we may get an idea of the complete chariot from the composite picture. It was originally covered with gold-leaf, but this was stripped off by robbers. The reliefs are fine, exactly the same as those we have seen on the temples, but reduced to a small scale and very delicately drawn. On the outside, on the right, the king is rushing against the enemy in his chariot; on the other side he is grasping a group of enemies by the hair and raising his battle-ax to slay them. On the inside are lists of conquered tribes, the Asiatics on the left, the negroes on the right.

Another chariot has lately been found in the tomb of the parents of Queen Tyi. I have not yet seen it, but reports describe it as complete and in excellent preservation. It is a gala chariot, not one for use in battle.

With these three specimens and the pictures in temples and tombs we can form a very good idea of them.

At the eastern end of the hall, in Case H, is a very fine glazed vase which was originally a present from Amenhotep III to his queen Tyi. It is an exquisite piece of work, and interesting because of the royal pair who once owned it.

Lastly we go to the jewel-room. Fortunately, the most valuable and extensive finds of jewelry were made recently after Egypt had decided to carefully keep the most important things for her own museum and not to allow them to be taken away to Europe as formerly. So we have here a fine collection of gold and silver ornaments as well as jewels, illustrating Egyptian art in that department from the earliest times even to the Arab conquest.

All the cases in this room are of great interest. I can only call attention here to some of the most important objects, and must leave the visitor to examine the rest with the aid of the catalogue.

There are two great treasure finds in this room. The treasure of Queen Aahhotep was accidentally found by natives in 1860 at Thebes. She was the queen of Seqenenra and mother of Nefertari. Much of the jewelry has the name of Aahmes I, the first king of the eighteenth dynasty, and who may have been her son. It is exhibited in Case F. We should study especially the ax, the dagger, the two boats, one of gold and the other of silver, and the beautiful gold chain. This chain has a scarab, made of gold and blue glaze, which is considered by experts to be the finest scarab yet discovered. The golden boat bears the name of Kames, her eldest son, and one of the last kings of the seventeenth dynasty. No finer work was ever done in Egypt, and it is remarkable that it comes

from a period immediately after the rule of the Hyksos—in fact, from the very time of the wars for freedom. It causes one to think that possibly the Hyksos times may not have been as utterly barbarous and devoid of art and artists as has been supposed.

In 1894, M. de Morgan came upon two royal treasures while excavating at Dahshur. These belonged to princesses of the twelfth dynasty, the beginning of the Middle Empire (2600 B.C.). They are placed in Case A. The most interesting and characteristic pieces are the two pectorals made of gold and inlaid with jewels. The one on the right bears the name of Usertesen III, that on the left has Amenemhat III. The former has two lions with the heads of Mont, the god of war, surmounted by the feathers of truth. With waving tails they trample upon the enemy. A vulture hovers over the scene. It is truly Egyptian, harmonizing marvelously with the temples and tombs of that and other periods. The other shows Amenemhat raising his mace to strike a kneeling captive, who begs for mercy.

Case I contains interesting bracelets and other articles from Roman and Byzantine times.

We have now finished our survey of the museum and accomplished considerable for two visits. More time could be spent to advantage in every section, even in every room. In any case, whether one has only a week in Cairo or spends the season there, I recommend that the first visits be as here outlined. Those with ample time can then carry forward the study of those things which most interest them. But the study and knowledge of the history of the country and of its religion, as it is gradually being revealed by new discoveries and by the patient investigations of scholars, must go hand in hand with the visits to

the museum if one wishes to get beyond the position of a mere admiring sightseer.

It is interesting to note the changes in growth of the museum in the last few years. I saw it for the first time in 1892, thirteen years ago. Many of the most important things had not been found and others were not yet exhibited to the public. A great deal has been discovered in the few years of this century and important finds are made every season. Hence the necessity for constantly revising our ideas on the history and the religion, which compels an Egyptologist, scholar or student, to keep on the alert, and makes only the latest works of the best authorities trustworthy reading for the general public.

CHAPTER XV

A CHAPTER OF HISTORY

AT first thought it seems absurd to attempt to give an idea of the history of Egypt in a single chapter. But it is almost equally hopeless for the tourist, a business or professional man from America or England, to read understandingly the standard and voluminous histories. Some of them are so out of date that their own authors would not hold the same opinions now. Others have some pet theory to prove and therefore should not be read without foreknowledge and discrimination. As in the temples and in the museum, so in the history the tourist must seek a broad view and cannot, at least at first, try to master the details.

I shall treat the history briefly and in periods. For in all history, and especially in that of Egypt, certain epochs or ages stand out preëminently as the times of great national prosperity, followed by periods of relapse into darkness and depression.

The historian Manetho begins his list of thirty-one dynasties of rulers with Mena. The list given by Seti I, at Abydos, also begins with him. So it has become customary to regard him as the first historic king and to speak of the time before him as prehistoric. But we find the country in quite an advanced state of civilization in his reign, which necessarily required time to develop. Moreover, Manetho also says that ten kings of Thinis reigned

for three hundred and fifty years before Mena. Recently explored royal tombs at Abydos are thought to belong to this dynasty. From articles found in them and in other parts of Egypt scholars are slowly and carefully unfolding the history of this period. According to chronology of Prof. Petrie this dynasty ruled from about 5000 B.C. to 4777 B.C.

The thirty-one dynasties of Manetho ruled Egypt for four thousand four hundred years from Mena to the conquest by Alexander the Great. This long period may be divided into three parts. The Ancient Empire included the first eleven dynasties and covered two thousand years (B.C. 4777 to B.C. 2778). The Middle Empire extended from the twelfth to the end of the seventeenth dynasty (B.C. 2778 to B.C. 1587). It included the glorious rule of the twelfth dynasty and the subjugation of the country to the race of foreigners known as the Hyksos. Then the New Empire began with the eighteenth and nineteenth dynasties, the greatest age in Egyptian history, and continued with diminishing glory until the coming of Alexander.

Mena owes his fame chiefly to the fact that he had the first place in the lists of kings and that he founded the city of Memphis. His position as the first king is probably due to the latter fact. In later times he was worshipped as a god.

The first two dynasties were not of marked importance. We know their names and have discovered the tombs of most of them. The country was slowly and surely progressing toward the high standard of civilization of the fourth dynasty.

With the third dynasty we come to our earliest pyramid, the Step Pyramid of Saqqara, probably erected by Zeser, the second king. Seneferu, the ninth and last king of

this dynasty, built the pyramid of Medium. We feel quite acquainted with him and his time, for the necropolis around his pyramid was filled with the graves of his nobles, and the spoil from them enables us to form a fairly accurate picture of Egyptian life of the period. The Egyptian power began to expand under this dynasty, as we see by the inscriptions at Sinai.

The fourth dynasty was the glorious age of the Ancient Empire, the time of the great pyramid-builders. I have already spoken of their works and every visitor to Egypt sees them and gets his own impressions. But this was not only the age of the pyramids, it was also the zenith of Egypt in art. The position attained was held through the two following dynasties. All really fine work which we have from the Ancient Empire—pyramids, tombs, statues, or jewelry—comes from these three dynasties. The time before was a period of development, of study, and of progress; the time following was one of sudden and complete fall.

After the sixth dynasty there is considerable confusion in our records for the rest of the Ancient Empire. The time of the seventh and eighth dynasties may have been a time of civil war or more probably of a division in the kingdom, thus making these dynasties contemporary.

In the eleventh dynasty affairs seem to be improving; the country was getting ready for the Middle Empire.

The twelfth dynasty was the second period of great prosperity and prominence for Egypt. The skill of the artist revived and again reached a high standard. The list of monuments of this time is large. The kings were buried in pyramid tombs at Dahshur and in the Fayum. The beginning of the great Temple of Karnak was made by Amenemhat I. Other kings of this dynasty also built

temples which have either totally disappeared or been so built over in the time of the New Empire that the later structures have overshadowed them. Usertesen I set up the obelisks at Heliopolis, one of which is still standing, the oldest in Egypt and in the world.

The government was highly organized and internal affairs of the kingdom were wisely administered. A large army was maintained. Some of the kings were great generals. The army of Amenemhat I passed the first cataract and conquered Nubia. Probably his son, Usertesen I, was in command. He pushed the conquest to the second cataract and built a temple there. Usertesen III fixed the southern boundary of the kingdom at Wady Halfa and built the frontier forts at Semneh and Kummeh, thirty miles farther south, to defend it.

The crest of the wave of prosperity was reached under Amenemhat III. He had a long reign of forty-four years and devoted himself to the internal affairs of the country. His great work was the regulation of Lake Moeris. By means of a massive dam he held the water back, reclaiming some forty square miles of cultivable land. This was the nucleus of the Fayum, which has ever since been one of the richest provinces of Egypt.

The tombs at Benihasan and at Aswan date from this period. Much of our information thereof comes from the inscriptions at the former place. The monarchs buried there were the trusted generals and officers of the kings, and in relating their own history and glorious deeds unconsciously tell us of their patrons.

The beginning of the New Empire was perhaps the more glorious period and the greatest kings belonged to that time. But I am inclined to think that in true prosperity, in works for the welfare and protection of the people and in

encouragement of industry the time of the twelfth dynasty had no equal in Egyptian history.

Immediately after this happy period the country fell again upon evil times. The next two dynasties were probably native and composed of quite a number of kings, each of whom had a comparatively short reign and none of whom was especially distinguished. At least we have as yet no evidence that any of them were men of marked ability. Then follows the rule of the Hyksos kings (dynasties XV and XVI). Much has been written and conjectured about them. It has been mostly supposition, for we have little or no definite information. We only know that they were a race of foreigners, probably from the northeast, that is from Syria or the Sinai peninsular. They seem to have held the country as conquerors, and troubled themselves little about temple-building or other great works.

When their power once began to diminish, the princes of Thebes kept pushing them northward to the delta, where they made their last stand in the fortified city of Avaris. They held out here for some time but finally surrendered to King Aahmes, who permitted them to withdraw to their original home to the east. Aahmes I was the conqueror who drove out the Hyksos and founded the eighteenth dynasty, the first of the New Empire. The final campaigns against the foreigners were regarded as a great war for freedom and independence. Aahmes and his queen Nefertari were later deified and worshipped. He was the George Washington of Egypt.

The period of the eighteenth and nineteenth dynasties, roughly from 1600 B.C. to 1200 B.C., was the time of the greatness of Egypt. Perhaps the reign of Ramses III, the first king of the twentieth dynasty, should be included,

for he was a great builder and well maintained the position of his predecessors. But after him the downfall was rapid and unchecked.

In these four centuries we find the building enthusiasm of king and people at its height. The glory of the fourth dynasty was the pyramids. Practically all their other structures above ground have perished. The twelfth dynasty temples had fallen into ruin under the Hyksos or survived to be engulfed in the larger plans of the great temple-builders such as Thuthmes and Ramses. Their works were so large and so numerous that they have survived and form the bulk of what we call the remains of Ancient Egypt.

Their military glory was no less. The boundaries of Egypt were carried southward far beyond the frontier fortresses of Semneh and Kummeh. Their victorious armies marched northward through Palestine and Syria and even to the Euphrates. East and west the great deserts kept them back. Moreover, there was little to go for and no one to fight with.

We must treat these kings more in detail, for their names and works become familiar to every Nile traveler.

After driving out the Hyksos, Aahmes was called to the extreme southern boundary of the kingdom to repel an invasion from Nubia. Then he had to crush petty uprisings of the Hyksos people who had remained in Egypt. These military operations seem to have occupied his reign and allowed him no leisure for building. Moreover, the nation had just emerged from a period of national depression, and the first few years of freedom were necessarily spent in awakening and recovering its strength. Aahmes did his great work in freeing the country; that is his monument.

Amenhotep I, the son and successor of Aahmes, carried on campaigns against the Nubians on the south and the Libyans on the west. He did some building at Karnak, probably restoring and adding to the old temple of the twelfth dynasty. He is also supposed to have built a temple on the west bank of the river.

Thuthmes I succeeded his father Amenhotep I. There is some uncertainty about the family relationship here. It seems that Thuthmes I married his sister Aahmes, and apparently derived his title to the throne more through her than from his royal father. This is best explained by supposing that his mother, Sensenb, was only a concubine and not of royal blood. Prof. Petrie thinks that Queen Aah-hotep II had at least two sons and that one of them commanded the forces in Nubia in Thuthmes's fourth year. It is difficult to understand how this man, if legitimate and of royal blood on both sides, could be peacefully pushed aside by Thuthmes. But the important fact for us and for Egypt is that Thuthmes did become king. We know just enough of him and of his works to make us wish to know more. He led the Egyptian armies through Syria and set up his tablet in Naharina—that is, the country of the two rivers, Mesopotamia. The way may have been prepared for him by his father, for he seems to have met with little resistance, at least until he was well into Northern Syria. In the south he was equally active, making the authority of Egypt secure up to the frontier fortresses of Semneh and Kummeh and even raiding the country beyond.

The temple building of the New Empire was really begun by him, for the work of his father was slight and unenduring. He extended the temple of Ammon at Karnak, building three pylons in front of the sanctuary.

He probably also constructed the colonnades between these pylons. He set up a pair of obelisks in front of his large pylon (No. IV in Baedeker). The southern one is still standing, the oldest obelisk at Luxor, and, excepting that of Usertesen I at Heliopolis, the oldest in Egypt.

Thuthmes II was the son of Thuthmes I by Mutnefert, a concubine. He married Hatasu to secure his place on the throne, for she was of royal blood on both sides. Thuthmes II was a weak prince caring little for war or for building.

Queen Hatasu is the great figure of this time. She was seven years older than her brother-husband. She had been associated with her father as co-ruler before his death and even some time before her marriage. Nominally she did not reign at all alone, being always associated with her husband, Thuthmes II, or her nephew, Thuthmes III. But she was undoubtedly the real ruler of Egypt for thirty-five years from the death of Thuthmes I to her own decease.

Her reign was a time of peace. Naturally she could not go to war. Her father had made Syria and Palestine into an Egyptian province. He had so organized the entire kingdom that Hatasu, with her great administrative ability, easily ruled it. Of course there was a standing army and probably occasional use for it in suppressing minor revolts and keeping order in the great empire.

Being free from serious war her entire resources were available for building. The great work of her reign is the temple known as Der el-Bahri. This temple is unique and must have been one of the finest in Thebes. The fact that Thuthmes III completed it or that Thuthmes II is represented in it does not take it away from Queen Hatasu. Undoubtedly the original design and plan of the work was hers.

She set up two great obelisks at Karnak, one of which is still standing. The inscription states that they were quarried, brought to Karnak, polished, set up, and inscribed in the short space of seven months.

Thuthmes III was the great warrior-king. During Hatasu's life he was held back and could not begin his career of war and conquest. The local chieftains in Southern Syria and Palestine had become restless and broke out in open revolt just before the death of the queen. Thuthmes took command of the army and eagerly hastened to give battle. At Megiddo, on the edge of the plain of Esdraelon, the armies met and Thuthmes utterly defeated the Syrian Confederacy. Henceforth nearly every year found him fighting, usually in Syria. He pushed his conquests to Naharina, to the banks of the Euphrates, and set up his memorial tablet beside that of his grandfather, Thuthmes I. According to his own story he was always victorious, and we can be quite sure that each campaign was successful. It is interesting to note that the civilization of Syria, judging by the equipment of their army, was fully equal to, and in some respects superior to, that of Egypt. Chariots and chain armor were seldom seen in Egypt. But among the spoil at Megiddo were nine hundred and twenty-four chariots and two hundred suits of armor. Horses had been almost unknown among the Egyptians. Great numbers of them were brought back by the army. Henceforth they were famous for their war chariots and horses.

Thuthmes was equally energetic as a builder. He finished the temples begun by Hatasu, carefully erasing her name and figure. His great work was at Karnak. At the eastern end, back of the temple of the Middle Empire, he built his great festal hall. He set up a great

pylon (No. VII). He also caused the account of his victorious reign to be inscribed on the walls just outside the sanctuary.

He built, repaired, and added to temples all over the country from Semneh and Kummeh on the south to the cities of the delta. Two obelisks were set up by him at Heliopolis. Ramses II appropriated them and adorned them with his inscriptions. They were removed to Alexandria and placed in front of the Cæsareum, where they were known as Cleopatra's Needles. One of them now adorns the Thames Embankment in London while the other stands in Central Park in the metropolis of the New World. He also set up two great obelisks at Der el-Bahri. They were the largest in Egypt and are said to have been one hundred and eight cubits (or one hundred and eighty-five feet) in height. Prof. Petrie thinks that the obelisk in the Hippodrome at Constantinople was the top of one of them and that the other is now in front of St. John Lateran at Rome.

Thuthmes III is rightly considered as the greatest of the pharaohs. Coming to the throne at a time when the land had been enjoying a long peace and was almost ready to fall to pieces from that very fact, he held Egypt together, reconquered the rebellious chiefs of Syria, and pushed the northern and the southern boundaries to the farthest extremes reached by his grandfather and which were never passed. Ramses the Great perhaps surpassed him as a builder, but his work, as well as that of all the kings from Thuthmes to Ramses, would have been impossible but for Thuthmes' military achievements.

Amenhotep II and Thuthmes IV had tranquil reigns, unmarked by important wars or building. The former made, it is true, a campaign into Syria and entered Na-

harina. It seems, however, to have been a triumphal progress through his dominions, rather than a war.

Peace continued during the next reign, that of Amenhotep III. Affairs in Syria seem to have been especially tranquil. The country was ruled by Egyptian governors, or native chiefs under Egyptian direction, who were able and faithful. The Tell el-Amarna tablets give an interesting and undoubtedly accurate picture of the condition of Syria at this time.

Amenhotep, therefore, had leisure to devote to temple-building. He seems to have cared chiefly for the pleasures of the chase during the first years of his reign. In his tenth year he married Tyi and immediately turned his attention to public works. It was natural for him to extend the Temple of Ammon at Karnak. He built there a great pylon (No. III in Baedeker). He also built a small but elegant temple to Mont, the god of victory, to the north of the main temple. Only the foundations now remain but there are many evidences of its beauty.

His great work was the Temple of Luxor. It was dedicated to his divine father Ammon. It was enlarged and completed by Ramses II and became one of the most magnificent temples of Egypt. Its proximity to Karnak has tended to lower its reputation to-day.

He did not content himself with building at Thebes, but spread his work over the entire country. The great Temple of Soleb in Nubia, far south of the second cataract and near Gebel Barkal, the holy mountain, commemorates his conquests in that region. It is reported to be in an excellent state of preservation and it will probably be one of the great sights for the tourist in the next generation.

Amenhotep IV is known as the "heretic king." He was the son of Amenhotep III by Queen Tyi. He aban-

doned Thebes, established his capital at Tell el-Amarna, set up the worship of the sun-god, and tried to dethrone Ammon, who had been the chief god of Egypt for nearly two thousand years. He made quite a commotion in the school of arts as well as in religion and politics in his short reign. He seems, however, to have held the reins of power in Syria rather loosely, and at his death that whole country was in open revolt.

He was followed by two sons-in-law with short and unimportant reigns, then King Ay, who seems also to have been one of the nobility and perhaps gained the throne by marriage.

Horemheb, known as the "priest-king," closed the dynasty. He was a great general and high-priest, but with no claims of birth to the throne. He probably had a short reign but did considerable building. This may be explained by assuming that some of it was done before his accession to the throne, when he was governor of Thebes, high-priest of Ammon, and perhaps even more powerful than King Ay.

So ends the eighteenth dynasty after a reign of about two hundred and fifty years. This was the great period of Egypt in the history of the world. The power of Babylonia had waned and, moreover, it had never sought foreign conquests, at least beyond Northern Syria. Assyria had not yet risen. Persia, Greece, and Rome were not yet thought of. In the next dynasty the position held under Thuthmes was regained and maintained but not extended.

The nineteenth dynasty revived the country and worthily continued the pace set by its predecessor. Ramesses I was the first king. He reigned only two years, not long enough for any great work of building or of war.

Had he lived to carry out his plans he would have been one of Egypt's greatest builders.

His son and successor, Seti I, is another of the prominent figures in Egyptian history. As a builder and as a warrior he stands in the front rank. His victorious campaigns in Syria brought that country again under the rule of Egypt. He describes them in a long inscription on the north wall of the great hypostyle hall at Karnak.

His most famous work and the most renowned building in Egypt and perhaps in the world is that great hypostyle hall. To many of us, both those who have visited the country and those who have not, it is familiar and almost typifies the ancient Egyptian temple. Ramses I designed it but probably did not live to actually work on it. Seti did the building, and the decorations were made by his son, Ramses II.

At Thebes his other great work was the mortuary temple at Kurna, also planned by his father and finished by his son. His great temple at Abydos was also unfinished at his death and completed later by Ramses II. This temple was built, not to Seti's own glory, but in honor of the early kings buried there. These were his great works, but he was active throughout the entire kingdom, building a small temple in one place, adding a statue or figure in another, repairing in others.

Seti is perhaps the finest character in Egyptian history. A great conqueror, he is modest in narrating his campaigns. A great builder, he never steals any one else's work; in fact, he often restores an inscription or figure which had been defaced in a preceding dynasty. He was a fond father, proud of the growing ability of his son. He was a reverent man, honoring the gods and the priesthood, but not ruled by them. Even his mummy to-day wears

an expression of peace and intelligence. The great king seems to sleep and to need only the spark of life to awaken him.

We now come to Ramses II, the most famous if not the greatest king of Egypt. I have already, and necessarily, said much about him. Therefore I need only repeat that he was a great ruler, worthily occupying the throne and deserving most if not all his fame. That he was not a preëminently great warrior is perhaps due to lack of opportunity, for Thuthmes and Seti had done the work before him. Therefore he had more time and resources to expend on building. To the Greeks and the Romans as well as to the Egyptians of to-day he was the great hero-king.

The great rock temple of Abu Simbel was his most important work and may be called his monument. Unfortunately, comparatively few travelers extend their journey to it. His temple at Abydos must have been one of the most elaborate and beautiful in the land, ranking with Der el-Bahri as small and elegant rather than stupendous or magnificent. He added the great court to the Temple of Luxor, completing it on a scale far grander than that planned by its founder, Amenhotep III. All over Egypt are found evidences of his reign and work.

Ramses is also famous as the father of a large family. The records mention seventy-nine sons and fifty-nine daughters. Prof. Petrie even dares to suggest that unimportant and early deceased infants would probably double that number. His fourth son, Khaemuas, was brought up as the heir to the throne. He was made high-priest and governor of Memphis and generally appears as the most important of Ramses' sons. But the old man lived too long for him and he died before his father.

Merenptah, the thirteenth son, was then proclaimed heir, but did not get to the throne until eleven years later. Old Ramses seems to have held on to his power to the very last and to have been unwilling to have his heir share the throne in his last days, as his own father and many other kings before him had done.

Merenptah is known chiefly as the supposed pharaoh of the Exodus, though this cannot be called proved by the monuments. But assuming that the account of the servitude of the people of Israel in Egypt has a historical foundation, he best answers the requirements. Some of the more advanced higher critics of the Bible think that the whole story of the bondage in Egypt and the Exodus is a fabrication and a myth. But there is nothing improbable in the story and it is a great deal more difficult to account for its invention. A proud people like the Hebrews would not be apt to invent a tale that they had been in servitude to the hated Egyptians. We can perhaps cut down the figures both of years and of people. Then Ramses II could easily be the oppressor and Merenptah the pharaoh of the Exodus. Such migrations of small Asiatic tribes into Egypt and their being put to forced labor by the Egyptians were probably not uncommon. We may also assume that the importance of their escape was greater to the Hebrews than to the Egyptians. It would be unlikely that Merenptah would personally pursue them, especially as he was an old man, fifty-eight at his accession, seventy-eight at his death. All similar tales in history have a foundation in fact but have expanded in the course of generations handing them down by oral tradition. If we reduce the story in every dimension there is no improbability in it, rather does it seem probable and in agreement with known facts.

Merenptah won a great victory over the invading army of Libyans which is narrated at Karnak. He did not accomplish any important building, but confined himself to small repairs and minor works. The land and the people were worn out under Ramses and needed rest.

Seti II, also known as Seti Merenptah, had a short and unimportant reign. Like all his family he did some work at Karnak. The dynasty ended with the short reigns of Amenmeses, Queen Tausert, Siptah, and Setnekht.

The twentieth dynasty is known as the Ramessides. They were all sons of Ramses III and were all known as Ramses. Ramses III was another great builder and Medinet Habu was his masterpiece. It is a memorial temple, built to commemorate his reign and his wars. The latter, however, were not wars of conquest, but wars against invaders. He seems to have been successful, judging from his own account. The temple partly enclosed in the fore court at Karnak was built by him and he planned and started the Temple of Khonsu. He had a palace at Medinet Habu and another at Tell el-Yehudiyyeh in the Delta. Minor works are scattered all over the kingdom.

Besides the inscriptions on the monuments we have his history in a book known as the Harris papyrus. It was written in his last year and gives an account of his religious endowments and also of the main events of his reign.

He was the last of the great pharaohs. Even during his reign the empire seems to be crumbling. He was devoted to his harem. Ramses II had a number of wives and concubines, as did also all the men of his time in proportion to their rank and wealth. But he treated them as wives who were to bear him children, not as mere instruments of sensual pleasure. Some may think this distinc-

tion imaginary and it is hard to be sure of it after this lapse of time. But I think it is real and justified by the known facts. The pictures in the pavilion at Medinet Habu of Ramses III trifling with his women in his harem are not accidental and can only be interpreted as depicting a loose life. There is a wide difference between them and the pictures of merry-making in Theban private tombs to which I have already called attention. The morals of the court and people followed those of the king. Society fell into a state of moral corruption which presaged and caused the downfall of the empire, just as it did in the case of the Greeks and the Romans and probably always will do.

The other kings of that dynasty were unimportant and all had short reigns except Ramses X and Ramses XII. With them ends also the period of the greatness of Egypt. In fact, it really ended during the reign of Ramses III. It was the only time that Egypt could be called a world power, for in her earlier periods of greatness she had been confined to the Nile Valley, and afterwards she was never powerful and seldom independent. The great majority of the ruins which we have seen, studied, and admired on our Nile trip belong to this period. So it behooves the Nile tourist to put his historical attention and study largely on these four centuries, 1600 B.C. to 1200 B.C. All of the kings are important and it is no very difficult task to learn their names and order. If we were to single out those of especial prominence we should select Aahmes, Thuthmes I, Queen Hatasu, Thuthmes III, Amenhotep III, Seti I, Ramses II and Ramses III.

Most of these kings had their tombs in the Biban el-Muluk, opposite Thebes. Their mummies have also been found, usually removed and hidden to preserve them from spoilers. So we can look to-day on their very faces

and judge as far as may be possible their character. We are surely not far wrong in noting the sturdiness of Aahmes, the cunning of Thuthmes I, the energy and restlessness of Thuthmes III, the greatness of Seti I, and the air of conscious power of Ramses II. And Ramses may well have such an air, for was he not born a prince, made associate king while yet a youth, and sole ruler of Egypt for sixty-seven years, in itself a lifetime?

Ancient writers had exaggerated ideas of the population of Thebes. Homer speaks of "the hundred-gated Thebes" with two hundred chariots at each gate. He was a poet and may be allowed to speak in even numbers. Diodorus makes a similar statement, saying that the city contained 20,000 chariots with the requisite horses and men. Strabo says that a priest told him that the Theban army numbered 700,000 fighting men. I cannot accuse the Roman traveler of misquoting his authority, but I have no difficulty in assuming that the priest unconsciously exaggerated the facts. Thebes was the capital and also the headquarters of the army. But none of the Egyptian campaigns required an unusually large force. A small body of chosen warriors would have been more efficient and more natural. The population of the Delta may have been fairly large, but they were an agricultural people, indifferent as to who ruled the country so long as they had protection from raiding Libyans or Asiatic tribes. So a martial class, such as the Samurai in Japan, even if small in numbers, could easily have held possession of the country and carried on its foreign wars. Thebes was spread out over considerable ground, as one can see from its remains. The spoils of war found their way thither and the city was rich in material property and in slaves.

The history of the next eight hundred years is of com-

paratively little importance to the traveler. Herhor, the founder of the twenty-first dynasty, was an able man and his name is well known. Sheshenq I, the first king of the next dynasty, owes his fame to his expedition in Judea and Lower Syria, which is mentioned in the Bible and narrated in full in hieroglyphs and sculptures at Karnak.

For centuries Egypt had ruled Nubia and her more powerful and energetic kings had made pleasant little excursions into Ethiopia, carving their names here and there and even occasionally building a temple. When Egypt fell into decay the power and civilization of Ethiopia grew, and even in the time of the twenty-second dynasty they began to press northward, turning the tables on the Egyptians and making raids, delightful from their point of view, into the country of Egypt. In the course of time they became rulers of Egypt, having easily overthrown the weak native kings. The twenty-fifth dynasty was composed of these princes and the period is therefore known as that of the Ethiopian dominion.

Taharqa was the most important. He was unfortunate in his military affairs for he came into collision with the rising power of Assyria. Asarhaddon came with an army through Syria and Palestine, making things very uncomfortable for local kinglets who had misjudged the political outlook and placed themselves on the side of Egypt and Ethiopia. He invaded Egypt. He made a rapid descent on Memphis, capturing the city and Taharqa's entire family and domestic establishment. The king himself fled to his native Ethiopia. The Assyrians did not remain in Egypt, but retired satisfied with their rich booty and having imposed a tribute upon the country. Taharqa returned as soon as it was prudent for him to do so and recaptured Memphis. He probably did not approve of

paying the tribute to Assyria and so Asarhaddon had to come back to collect it. The latter died on the way, but the campaign was continued under the command of his son and successor, Assurbanipal. The Egyptian army was again defeated and Taharqa fled up the Nile. This time the Assyrians pursued and Taharqa vanished into Ethiopia. His nephew tried to regain the throne after Assurbanipal had gone back to Assyria, but the latter came again and drove him back to Ethiopia.

Although Taharqa was kept busy in war and was unfortunate therein, he managed to do something as a builder. He was the first king after Ramses III to accomplish much. He set up the columns of the fore court at Karnak. A solitary survivor remains and is much admired to-day. He also built a temple to Osiris and did other minor work there. His great work was his temple at Napata near Gebel Barkal. This was his own capital and he was able to work more safely and leisurely here. It is 430 miles from Wady Halfa and near the fourth cataract. It is entirely out of reach of the tourist, and, in fact, even few Egyptologists of the present day have seen it. Most of their information is drawn from the accounts of Calliaud in 1824 and Lepsius in 1842.

The time of the twenty-sixth dynasty is known as the Saite period. The most important kings were Psamtek I and Aahmes II. At this time (sixth century B.C.) the influence of Greece upon the culture and civilization of Egypt began to be strongly felt. Just as to-day, large numbers of Greeks settled in the country and controlled the commerce and art. Under the latter king a body-guard of Greek mercenaries was also formed.

At the beginning of this dynasty Assyria was the world power of the day. But her fall was rapid and complete;

in fact, it was accomplished in less than seventy years after the invasions of Egypt under Asarhaddon and Assurbani-pal. The second Babylonian Empire, under Nebuchadnezzar and his successors, did not have much to do with Egypt. It was much farther from Babylon than from Nineveh, and, besides, the tribes from the mountains of the northeast were becoming powerful and menacing. These were the Persians, who in 539 B.C. conquered Babylon and spread over the world, reaching Egypt in 525. Cambyses was the first Persian king of Egypt and the founder of the twenty-seventh dynasty. His rule in Egypt is chiefly remembered by the tales of his killing the sacred Apis bull and causing the colossal statue of Ramses at the Ramesseum to be destroyed.

Under Darius II (405 B.C.) Egypt again regained her independence and was ruled by native kings. Nektanebo I was interested in temple-building and devoted himself to the repair and restoration of the ancient sanctuaries. The glory of Egypt seemed to return again and shine faintly for a few years. There is a striking similarity in the reign of Nabonidus, the last king of Babylon. He too was a great restorer of temples and busied himself therewith while the Persian storm was gathering.

After the death of Nektanebo II, the Persians regained possession of the country and held it for ten years until the arrival of Alexander the Great.

So ended the kingdom of Egypt. Since that time the country has always been subject to foreigners. During the earlier periods of foreign rulers it had preserved its own national life and civilization. Henceforth it was always the conquered nation in all respects. The Egyptian lived on and has survived unto our day as a race, but always as the lower element in his own land.

Let us look back for a moment over the history of Egypt as an independent power. It may be said to begin, as best we know now, with the first king of the Thinite dynasty which preceded Mena. We may place him at 5000 B.C. We have three periods of greatness: The pyramid-builders of the fourth dynasty; the twelfth dynasty, which did so much to develop and extend the country; and the great conquerors and builders at the beginning of the New Empire. Naturally there were strong and weak monarchs. But none of them were vicious like Ivan the Terrible of Russia and others like him in European history. Although possessed of absolute power over their own people, and some of them great conquerors, none delighted in cruelty as did Assurnazirpal and other Assyrian kings. The country was singularly free from rebellion and civil war. True, there were sometimes two claimants to the throne, but even then there was seldom fighting. Each ruler seems to have had the welfare of the nation at heart and to have ruled ably, at least to the extent of his ability. They were in harmony with the priesthood with the possible exception of Amenhotep IV. The priests represented the public in a sense. Public opinion did not exist as to-day in America. The priests formed the intermediate class between the king and the people, for they influenced and held a sort of power over both as the religious leaders of the country, the representatives of the all-powerful gods.

All that we call Egyptian art belongs to this period. It was imitated during the Greek and Roman rule and even later, but this was always acknowledged imitation. No later progress or development took place which could be called Egyptian.

On the whole, the country was prosperous and life worth

living. Of course, there were various grades of society, and those in the lower ranks probably did not have as much of the pleasures of existence as their superiors. That has been true always and everywhere, is now, and probably ever will be. There were times of plenty and of famine according as the crops were good and the nation successful in war. The Egyptian had his work and his pleasures and seems to have had quite an unexciting existence compared with other peoples of that time. The same holds true to-day.

Our interest during our trip has necessarily been almost entirely in this period of the real Egypt. But several of our best-preserved and most interesting temples are of the Greek and Roman period and we must therefore pay some attention to that time. Then for the sake of completeness we must carry on our historical survey to modern times.

Alexander arrived in Egypt in 332 B.C. His great victory at Issus had made him master of all the Persian possessions on the Mediterranean. He seems to have met with no resistance from the Egyptians. There were evidently no plans for them to reestablish an independent government. Alexander's successes had been so brilliant and unexpected that they had stunned the people. The Egyptians always hated the Persians. They had not only shown themselves indifferent to the national religion and gods but had treated them contemptuously and insulted them. They had defied Ammon and had even killed a sacred Apis. Thus they had grievously offended the priests and the whole Egyptian people. Alexander could not do worse and as a matter of fact he did exactly the opposite. He honored the gods in every possible way, and then to make himself doubly acceptable to the nation he made a pilgrimage to the celebrated shrine of Ammon at the oasis

in the Libyan Desert and was proclaimed by the priests to be the son of the god.

He founded the city of Alexandria and then hastened back to Asia, for Darius had gathered another army. The battle of Arbela made Alexander lord of Persia and Babylonia and practically of all the Eastern World. In 323 B.C., at the early age of thirty-two, he died at Babylon.

His great kingdom was speedily portioned out among his generals. Ptolemy claimed Egypt and hastened thither. He had to defend himself against Perdikkas, the regent for Philip Arridæus, and after his defeat and death against Antigonus, who tried to invade Egypt but was obliged to retreat without a battle owing to Ptolemy's corruption of his mercenaries.

Ptolemy, known as Ptolemy Soter, proclaimed himself king and founded the long line of Ptolemies which ended with the famous or infamous Cleopatra. Some of them built temples in the ancient Egyptian style in honor of the gods and to their own glory. Such are the temples of Dendera, Esne, Edfu, Kom Ombo, and the Temple of Isis at Philæ, which in their present form date from this period. They built the great pylon at Karnak and rebuilt the sanctuary. Karnak was never a finished temple; from the twelfth dynasty onward additions were always being made and sometimes were left in an unfinished state for many years. When this front pylon was being built the older buildings in the rear were already falling into ruin.

Many of the Ptolemies were weak and dissolute. Others were strong and able. On the whole, Egypt was prosperous and contented under their rule. During the latter part of their reign the Roman Senate had been occasionally called on to restore and preserve order. Mark Antony

went to Egypt as their ambassador to reprove Cleopatra for certain misdeeds, but was captivated by her and stayed with her as her husband or paramour. After some years Octavius came against them and defeated their combined fleet at Actium. They then committed suicide and the country came under the direct power of Rome.

Egypt was conquered by Octavius Augustus in person, and he took care to make it as far as possible the personal property of himself and his successors. So he endeavored in every way to keep it out of the control of the Roman Senate. The officials were directly appointed by the emperor and the taxes were determined by him and remitted to him.

The country soon became the granary of the empire. Rome was full of ruffians who did no productive work and had to be fed at the expense of the state. So quantities of grain were brought from Egypt and at the proper times distributed. It was also the trade route to the East. For centuries the countries of the Mediterranean had talked of the wonders of Punt, Ophir, Arabia, India, and the dim lands beyond. Occasional commercial expeditions had been sent and had been regarded as of almost equal importance with the great military campaigns. We have seen that of Queen Hatasu pictured on the walls of Der el-Bahri. In the reign of Nero, the commerce between India and the Mediterranean countries, especially the capital Rome, increased rapidly. Egypt was the intermediate station and profited by it.

Several Roman emperors visited the country. Vespa-sian was first proclaimed Cæsar at Alexandria, and his son Titus started from there on the campaign against Judea which resulted in the destruction of Jerusalem. Hadrian is said to have come twice and he even made the Nile trip.

Marcus Aurelius visited Alexandria and heard some of the famous philosophers of the time.

At the partition of the Roman Empire in 395 A.D. Egypt fell to the Eastern Kingdom, which had its capital at Byzantium, the modern Constantinople. I shall treat of the relation of Rome to the ancient religion of Egypt and the introduction and growth of Christianity in the next chapter. The decline of the old faith and the wranglings of the adherents of the new one form the history of the first six centuries of our era.

In 619 A.D. the reviving Persian empire of Chosroes invaded the country and conquered it. Ten years later they were driven out by Heraclius. The Romans were only able to maintain themselves in Egypt for a few years, for a new power and a new religion were being born in the East.

The Arabs are among the oldest Semitic peoples. They had led a pastoral life in Arabia for centuries. They had founded mighty kingdoms such as Saba, which, however, had had little influence on the great world. According to the testimony of ancient authorities they were heathen, with a degraded form of idol-worship. In 570 A.D. their great prophet, Muhammad, was born, and his life and work changed the history of Arabia and of the world.

The character, rise, and expansion of his religion belong to the next chapter; here we will only look at the political features. The attack of the Muslim army upon Persia compelled Chosroes to withdraw from Egypt and recall his forces to the defence of his own kingdom. This gave opportunity for the successful return of the Romans or rather Byzantines. After conquering Persia and Syria the Muslims descended upon Egypt and easily won it. There was no resistance on the part of the native popula-

tion. The Byzantines were shut up in Alexandria and finally capitulated (641 A.D.).

We can rapidly pass over the history of Egypt under the Muslim. It centres entirely in Cairo and its predecessors, Old Cairo and Fostat. All the building of the rulers was done here. The struggles of rival claimants to the throne were fought here, for whoever held Cairo held the country.

Until the death of Ali, the fourth Caliph and the son-in-law of the prophet, Egypt was directly dependent on the Caliph at Mecca. It then came under the power of the Omayyades, who ruled it from Damascus (661 to 750 A.D.). Then came the Abbasides, who founded Bagdad and made it their capital. They lost the country in 868, at which time the Arab dominion, strictly speaking, came to an end. They had ruled for more than two hundred years and done little or nothing for the country. Not a building, religious or secular, except the mosque of Amr, dates from this period. All that could be extracted as taxes or tribute was collected and sent to Mecca, Damascus, or Bagdad, and that is the whole story.

Ahmed ibn Tulun, a Turkish slave, was sent to Egypt as governor. Knowing the weak condition of the caliphate he gradually increased his power and decreased his tribute and allegiance until he became an independent ruler. He then invaded Syria and carried his conquests to Mesopotamia, the ancient limit of the Egyptian Empire, under Thuthmes III. Thus for the first time in more than a thousand years Egypt was not only independent, but a conquering power. Ibn Tulun also followed the example of the pharaohs by building a noble mosque for the worship of God and to his own honor.

The sons of Ibn Tulun were incapable and in twenty

years lost their power. Then the government was unsettled until the great emir Gohar gained the control in the name of his master, El-Mu'izz, the founder of the Fatimide dynasty. They ruled for two hundred years, a period of great prosperity for Egypt.

In 1169 Yusuf ibn Eyyub Salah ed-Din, the famous Saladin, became grand vizir, and on the death of the Caliph he ascended the throne. He is known to us chiefly from his wars against the Crusaders in Palestine and final victory over them. His family ruled Egypt and Syria until 1250 A.D.

Then followed the Mamluk Sultans. Many of them were able men and their names are borne by their mosques to-day. The most important were Beybars, Kalaun, En-Nasir, Hasan (better known as Sultan Hasan, the builder of the great mosque), Barkuk, Muayyad, Barsbey, Kait Bey, and El-Ghuri. This period was the golden age of the Arabs in Egypt and the time of the building of the great mosques.

In 1517 Egypt was invaded and conquered by Selim I, Sultan of Turkey. It became a Turkish province, which it nominally is at the present day. But Constantinople was far off and the Turks were never powerful on the sea. So the real authority fell into the hands of the Mamluk beys, who practically governed the country. They had their little difficulties with each other, amounting sometimes almost to wars, and oppressed and plundered the people to the utmost.

In 1798 Napoleon came with his army and practically conquered the country. But he was not fighting the Egyptians or even the Turks. His enemies were England and the allied forces of Europe. Egypt became merely the battlefield between France and England. The latter

were victorious both on land and sea. The French were forced to surrender and return home in 1801. I have already referred to the scientific results of their campaign. We owe our present knowledge of ancient Egypt, or at least its beginning, to the scientific corps of Napoleon's army.

Mehemet Ali came to Egypt as pasha in 1805. He was of humble origin but a great military and administrative genius. He established himself by the treacherous slaughter of the Mamluks and soon felt strong enough to rebel against his suzerain. He conquered Syria and advanced into Asia Minor, threatening Constantinople itself. Had he been able to deal with Turkey alone he certainly would have won complete independence for Egypt and Syria and might even have gone further. But a new power intervened. The Powers of Europe objected strongly to the disturbance of the international situation, and Mehemet Ali had to withdraw and continue to acknowledge the Sultan as his sovereign and to pay tribute.

Said Pasha will be remembered as the ruler under whose authority and financial support the great Suez Canal was built. Isma'il Pasha plunged the country into debt and made it bankrupt. He is responsible for its financial troubles, which has made it subject to the Powers and furnishes the excuse for their control of Egypt. In 1882 a rebellion broke out, and France, which had been the predominant power in Egyptian affairs, hesitated and withdrew, leaving England to represent Europe and civilization. The events since that time belong to the chapter on Egypt of to-day.

CHAPTER XVI

THE RELIGION AND GODS OF EGYPT

THE Egyptians, like all ancient nations, were a very religious people. In every ruined building or tomb which we have seen the gods and the life beyond the grave have been the principal themes. Most of the objects in the museum are connected with the religious rather than the secular life of the people. So we have a mass of material for the study of their religion. But it is a large subject, for we are to consider a period of five thousand years. Moreover, the religion was, especially in the earlier times, local rather than national or universal.

Each city and each district had its patron divinity whose importance was proportionate to the extent and power of his territory. Therefore Ptah, the god of Memphis, was in a sense the chief god of the kingdom while Memphis was the capital, and his influence as ex-chief god prolonged the religious importance of the city after her political power had waned. Thebes was the capital during the time of Egypt's greatest prominence, and so its god Ammon became the chief god of the country. A successful war was attributed to his favor and assistance, so he—that is, his temples and priests—got a large share of the booty. Then as he was the especial patron of the reigning pharaoh, it behooved the latter to build a temple in his honor or to add to his great shrine at Karnak.

Besides the local divinities, of varying power and importance both on earth and in heaven, there were the great national gods who were reverenced throughout the land and whose influence grew with age.

Osiris was the great god whose worship was perhaps the most universal and continuous, for he was the god and judge of the dead and therefore every Egyptian had a very decided personal interest in him. After death the soul had to come before him to give an account of his life and hear his sentence pronounced. The picture of the judgment scene is quite common in the Book of the Dead. We also find it, with all its interesting details, in one of the chapels at Der el-Medineh.

There must have been various forms of the myth of Osiris, but we have to content ourselves with that related by Plutarch in *De Iside et Osiride*. We find references to it in the earliest pyramid texts and all through Egyptian history.

According to the legend, the goddess Newt had four children, the gods Osiris and Set and the goddesses Isis and Nephthys. Osiris, in human form, became King of Egypt and ruled justly and wisely. Set, his brother and the god of evil and darkness, hated him and tried to destroy him. By a trick he persuaded him to enter a box or chest which was immediately closed and covered with molten lead. Then he cast it into the river, which bore it to the sea. There it lodged in a tamarisk tree, which grew up around it and enveloped it in its trunk. Meantime Isis, his sister and wife, overwhelmed with grief, was searching for his body. At length she found it and brought it back in the chest to Egypt. Then she hid it and set out to find her son Horus. The wicked Set, however, discovered the chest, took the body out and tore it into fourteen pieces

which he scattered throughout the land. Isis returned, and again set out in search of the dismembered body. Wherever she found a piece she buried it and established a shrine to Osiris. Horus grew to manhood and went out to fight Set, the murderer of his father. After a stubborn contest lasting several days he conquered and brought Set as a prisoner to Isis. She let him go, and Horus, in a rage, tore the royal diadem from her head. Thout then replaced it by a cow's head.

The head of Osiris had been found and buried at Abydos. This became his chief shrine, and all Egypt looked on it as the probable scene of the judgment. As all Jews wish to be buried symbolically or actually in the valley of Jehosaphat, so the ancient Egyptian wanted to be buried at Abydos, or at least sent his mummy to dwell there for a while with Osiris. Temples to Osiris were built here by Seti I and Ramses II. In the Osiris chapel of the former are the best pictures of the god. The legend of the dismemberment of his body and of his journey in the lower world and resurrection was a favorite subject for temple illustration, as can be seen at Dendera and Philæ. There are several temples to Osiris at Karnak.

The goddess Isis, the sister and wife of Osiris, was also prominent in the Egyptian pantheon. She may be called the greatest Egyptian goddess. Her worship was universal in Egypt, and spread abroad to Syria and Italy. One of the main temples at Pompeii was dedicated to her. She had temples in many other Italian cities as well as in Rome itself.

In Egypt she came into more prominence in later times. Her principal temple was in the Delta, near Mit Gamr. It was built by Nektanebo I of the thirtieth dynasty. She had also a small temple at Dendera and a chapel in the

temple of Seti I at Abydos. The island of Philæ was especially sacred to her, and a temple was begun there by Nektanebo and finished by the Ptolemies. Isis was also identified and confused with Hathor. This goddess had temples or shrines at Abu Simbel, Der el-Bahri, Der el-Medineh, Kom Ombo, and, most important of all, at Dendera.

The cow was sacred to both Isis and Hathor. They are usually represented with horns, and sometimes Hathor has a cow's head. The moon was sacred to them and is usually placed between the horns.

Horus was the son of Osiris and Isis and was even more widely known and worshipped. There were several Horuses who were more or less confused with each other. They had various names, such as Harmakhis, Haroeris, Harsiesis, and others. He was a sun-god and was therefore called Re-Harmakhis. The hawk was sacred to him, hence he has a hawk's head. His sanctuaries are spread over the entire country. We remember him as the god of Edfu, one of the gods of Kom Ombo, and also as the patron of our old friend the Sphinx.

Speaking of Horus brings us to the worship of the sun. Ra was the great god, the sun. Just as the worship of Osiris was universal because of the ubiquity of death, so the sun was everywhere worshipped as the god of day, the giver of light and heat, hence the creator of the world and everything therein. Ra was therefore the father of all the gods. He was not, according to tradition, the father of Osiris, though he was the husband of the latter's mother, Newt, the goddess of the sky. Osiris was begotten by the god Seb, a fact which created a scandal in heaven and aroused the anger of Ra. After a momentary outburst, however, Newt was restored to favor, and she

does not appear to have been any the less honored among men.

The chief seat of the worship of Ra was at Heliopolis, the biblical On. This was the most important centre of religious life in Egypt. This fact is not generally known because its remains have so completely disappeared. It shared the fate of Memphis in that its buildings were torn down and the stone taken to Cairo. All that we can now see of the ancient city is the obelisk of Usertesen I rising up from the midst of a wheat-field. But we have good evidence of the importance of Heliopolis. Joseph married a daughter of one of the priests of Ra. Herodotus visited it and obtained much of his information there. Plato is said to have studied in its schools. It lay directly in the path of the Persian invasions and suffered severely. Then Alexandria arose and became the chief centre of learning and philosophy, taking away its wise men. When Strabo visited it, about 60 B.C., the city was deserted and some of its obelisks had already been removed to Alexandria. Later Rome was also supplied.

The great religious upheaval under Amenhotep IV, the so-called "heretic king," was not the introduction of a new religion into Egypt, but the exaltation of Ra and his cult at Heliopolis and the disgrace of Ammon and his priests at Thebes. There are evidences that it was fomenting under Amenhotep III. The priests of Ammon had been prominent in the war against the Hyksos, had made the king the special protégé and son of Ammon, and tried not only to assume the spiritual authority over the land but also to rule the country, and the pharaoh, Amenhotep IV, chafed under their influence and, as he had the army with him, threw off their yoke. The theory that he was supported by the priesthood of Heliopolis explains both the high

standard of religious philosophy shown by him and his court and the non-resistance of the people to his sun-worship and reforms.

Moses, the great Hebrew legislator, as an adopted son of the pharaoh (which pharaoh is immaterial) was probably educated here, for Paul says that he was "instructed in all the wisdom of the Egyptians." If so, it would be interesting but difficult to determine how far this training and the wisdom learned here affected him when as the leader of the Hebrews he gave them the code of laws which through them has had such an influence on the world. Certainly, humanly speaking, it could not be without effect.

All the religious literature of Egypt shows the influence of the priests of On and much of it was written and put into shape by them. On was never a great city in numbers or politically. But because of its having been the intellectual and religious centre of the nation every thoughtful traveler will look with interest even on the place where it once stood.

We have seen how Osiris, Isis, and Horus formed a trinity made up of father, mother, and son. This idea spread through all Egypt and the gods were arranged in triads and also in enneads. So we have Ammon, Mut, and Khonsu at Thebes; Ptah, Sekhet, and Imhotep at Memphis, and similar groups in other places.

Ptah has been already mentioned as the great god of Memphis and therefore the head god of the country while that city was the capital of the kingdom. He was the great patron of craftsmen of all kinds and corresponded to the Greek Hephaistos and the Roman Vulcan. When the political career of Memphis came to an end he quietly retired, still holding an honorable position among the principal gods.

Ammon was the god of Thebes. During the twelfth dynasty a temple was built in his honor at Karnak. It is probable that there was already a shrine here, which was enlarged or rebuilt. Several rulers of this dynasty are named after him. Their activity was mostly in the Fayum and in the Delta, though they were from Thebes. During the Hyksos domination the princes of Thebes gradually regained their power and they were the leaders in the struggle which resulted in the expulsion of the foreign rulers and their people. So the throne fell to them, and their city became the capital and their god the chief deity of the land. As he became more powerful, his priests taught that he was the greatest of the gods and had all their attributes, at least the desirable ones, combined in him. So to give him the influence of Ra of Heliopolis he was called Ammon Ra. His figure is quite familiar to us. He is represented frequently in his own temples, and usually also in those of other gods. His priests were not backward in proclaiming him the greatest of the gods, for his glory was reflected on them. Being supported by the pharaoh, they were successful in their claims. Ammon Ra was acknowledged as the head of the gods, at least outwardly, throughout the land. When Usertesen and his army conquered Nubia they carried the worship of Ammon with them and established it there. In the time of Amenhotep IX the priests of Ammon fled up the river, taking the treasures of the god with them. So when the Ethiopians of the twenty-fifth dynasty invaded the country they were loyal friends of Ammon; and when they were driven south by the Persians the priests of Ammon went with them, carrying also the treasures of the god. They established themselves at Napata, where Piankhi, the Ethiopian pharaoh who conquered Egypt at

the end of the twenty-third dynasty, had built a great temple to the Theban gods. They planned and hoped for a triumphant return to Egypt but it never came to pass. The worship of Ammon continued in Egypt, and Alexander the Great made his well-known pilgrimage to his temple at Siwa, where the priests proclaimed him the son of the god.

The original attributes of Ammon are somewhat uncertain. After he became Ammon Ra he was regarded as a sun-god. His wife was Mut, the goddess of the earth. She also had a temple at Karnak, of which only the foundations are now in existence. Their son was Khonsu, the god of the moon. He was another hawk-headed god and had his own temple at Karnak.

Anubis, the jackal-headed god of the dead, is another well-known deity, though we have no temples dedicated to him. He was the son of Nephthys, the sister of Osiris. He conducted the dead soul into the presence of Osiris, examined the scales and then produced the heart to be weighed.

Thout, the ibis-headed god, was the patron of learning and the scribe of the gods. He, as well as Maat, the goddess of truth, may be classed among the more important and the universal gods. Then we have also Mont, the god of victory; Khnum, the ram-headed god; and Sebek, the crocodile god of Kom Ombo.

I have mentioned only the more important gods. There were hosts of them in all ranks. Lanzone, in his Dictionary of Egyptian Mythology, has discovered and classified four hundred and thirty-eight. The tourist, however, will find that a knowledge of these I have named will be sufficient for him to view intelligently the reliefs in the temples and the paintings in the tombs. The gods are best dis-

tinguished by their heads or crowns. Most of them have human bodies. Ammon Ra has a lofty crown, like two inverted cornucopias. Osiris is wrapped up like a mummy and wears the crown of Upper Egypt. Horus in his various forms has a hawk's head, with the sun or sacred snake, or sometimes with the crowns of Upper and Lower Egypt. The goddess Maat wore the feather of truth. Mut had a cap with a vulture's wings protecting her. Others have been described earlier in this chapter. All of them carry magic symbols such as the key of life, the sceptre, or a scourge signifying power. Instead of their own crown they sometimes have the royal crown of one of the kingdoms or the combined crown.

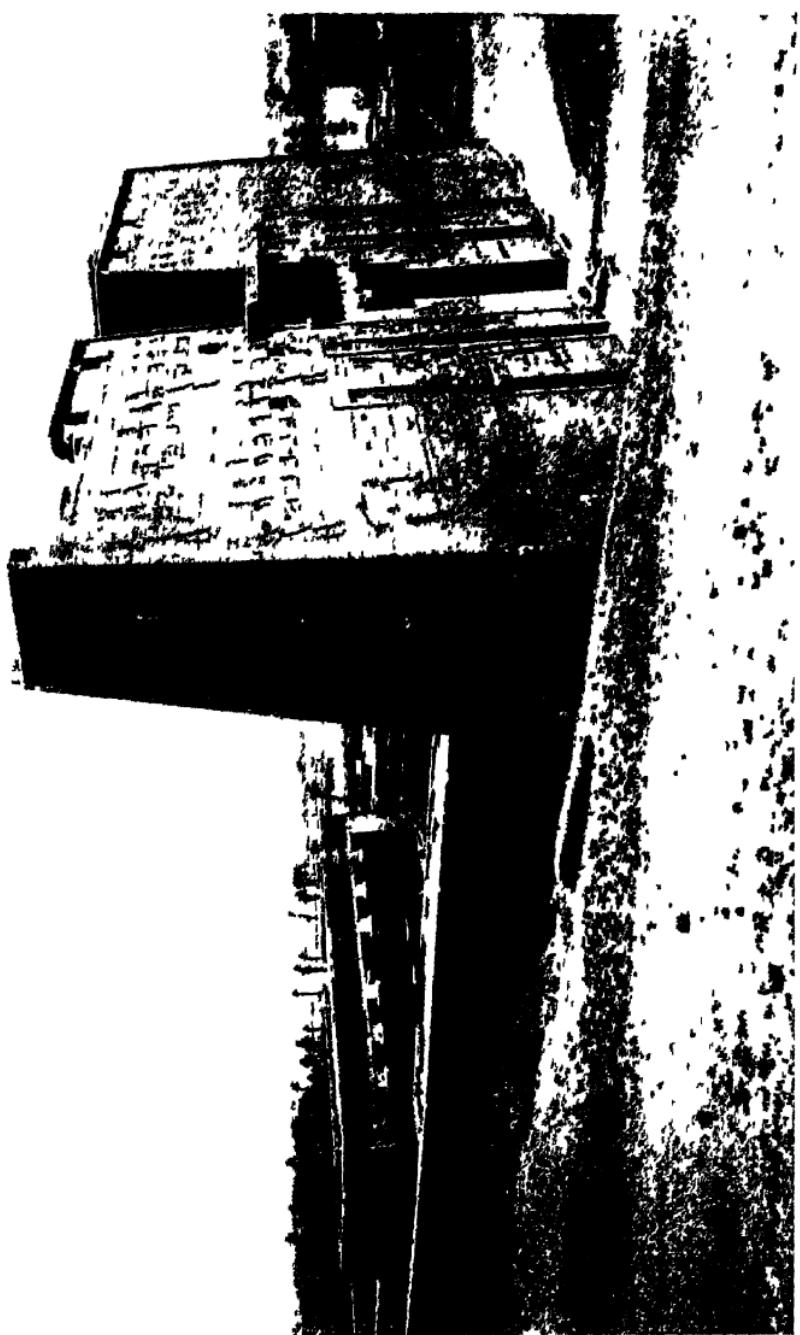
We have seen many temples, and the question arises, How did the Egyptians worship? Or how did they use their temples? A religious service in protestant America and England is the assembling of the people for religious instruction. The element of worship and adoration is there but it is not the most prominent. In the Roman Catholic church the idea is congregational and individual worship. The idea in Egypt was individual worship and in addition the glorification of the god. A person came to the temple and made his sacrifice or gift to the god. Burnt offerings were not unknown, but certainly were not as common as among the Hebrews, Greeks, or Romans. A gift was equally pleasing to the god and more so to the priests. A service consisted in praising and adoring the god, usually with singing and processions. The priests of the temples of Ra and of other sun-gods adored him at his rising and setting. They went in procession through the halls and courts of the temples and on special occasions through the city. There is a picture of such a procession on the walls of the forecourt at Luxor.

Besides officiating at the ceremonies in honor of the god, the priests acted as his mouthpiece in giving oracles. They were consulted by the people much as fortune-tellers now are. Their services were of course needed at festivals, such as circumcisions or weddings, and especially in the house of death and at the burial. They were the learned men of the time. They composed the books of magic which guided the soul in its wanderings after death.

The early temples were of simple form and contained only the shrine of the god. They grew with the nation until the standard temple was a large building with courts, halls, and chambers. Groups of them made temple cities, as at Karnak. Each tomb had its chapel. That of the kings, at first the pyramid temple, later the mortuary temple of the New Empire, had its staff of priests to minister to the soul of the departed and in some cases to care for his worship as a god.

The question also arises as to how the religion of the Egyptian affected his life. Did he have a high standard of morality, using the word in its highest and most universal sense? The opinion of the best scholars is that his moral standard was far higher than that of the Greeks and Romans or other nations of antiquity. The oldest books in the world are the Precepts of Ptah-hetep and of Kagemni, a contemporary of the fifth dynasty; the confessions or answers of the soul before the judgment seat of Osiris, which are perhaps even older; the Instructions of Amen-enhat of the twelfth dynasty and the maxims of Ani in the nineteenth, all show a high state of reasoning as to man's duty to others and to the gods. Ameni, ruler of the Oryx nome under Usertesen I (2700 B.C.), in his tomb at Beni-hasan tells of the justness of his life and rule. "Not a daughter of a poor man did I wrong, not a widow did I

THE TEMPLE OF EDFU



oppress, not a farmer did I oppose, not a herdsman did I hinder. There was not a foreman of five from whom I took his men for the works. There was not a pauper around me, there was not a hungry man in my time. When there came years of famine, I arose. I ploughed all the fields of the Oryx nome, to its southern and its northern boundaries. I made its inhabitants live, making provision for them; there was not a hungry man in it, and I gave to the widow as to her that had a husband: nor did I favor the elder above the younger in all that I gave. Afterward the great rises of the Nile came, producing wheat and barley, and producing all things, and I did not exact the arrears of the farm."

Similar passages are found in other tombs. Of course the great object of all this righteousness was to secure the happiness of Amen's soul in the next world, that it might be accepted at the tribunal of Osiris. But that is the chief reason for righteousness in all religions. The Christian says not "give to the poor man that he may live," but "lay up for yourselves treasures in heaven."

We may conclude that the ancient Egyptian, in his theory of righteousness and his practice of it, excelled his contemporaries and compares favorably with his descendants and the followers of other religions of the present day.

The Egyptian's theology, like that of all peoples, had to do largely with the creation and existence of the universe and his own life after death. His ideas were rather confused and our knowledge of them is limited. It would be interesting but would carry me too far to discuss all of them. But the future life of the soul has been so prominent on our journey that a word on that subject seems necessary.

Most of our knowledge of the Egyptian's ideas of life after death comes from the tombs and funeral literature, such as the books called *The Coming Forth by Day*, the *Book of the Dead*, the *Book of the Underworld*, the *Book of Duat*, and others. We must not have the idea that the Ancient Egyptian led a gloomy and sombre existence, thinking only of his death and life beyond the grave. On the contrary he believed in having all the joys and pleasures obtainable in this life and hoped he could continue them in the next. In the early times the dead were thought to live in a world similar to this and to carry on the same life. The rich man would be rich and lord of an equal estate to that held by him on earth; the poor man would continue to live in the same station. But this condition would not be attained until after the reunion of the four elements, the Ba, the Khu, the Ka, and the body. Meantime the soul passed through a period of wandering among the gods. In later times, especially at the beginning of the New Empire, the life during this first period after death was foremost in the minds of the people and forms the subject of their literature and tomb decoration. They saw the great sun-god Ra go down each night in the west and reappear on the opposite side of the horizon in the morning. Of course he must travel around in some way. The idea of travel in their minds was usually associated with a boat. So they thought of the god as journeying in his boat through the underworld, the Duat, during the hours of the night. The Duat was a long, narrow valley traversed by a river. It was inhabited by demons of every description. The snake was the favorite form. There were twelve divisions corresponding to the twelve hours of the night. Each of these had an entrance known as the portal or the pylon which was guarded by demons.

The souls of the dead, a countless multitude, accompanied Ra. If they had the proper password they proceeded in safety, but if not they were denied entrance.

This Duat is not to be confounded with the Christian hell. The ancient Egyptians had no idea of a place of eternal torment for the wicked. If a soul was condemned by the tribunal of Osiris, it was immediately devoured by the waiting dog; it was annihilated. It is, however, quite probable that the foundation for the Hebrew and Christian hells came from the Egyptians. Dante's description of it, in its general features, shows a marked resemblance to the underworld of the Egyptians. The fires of the Duat were not for the consumption and torment of the damned, but for the fiery splendor which accompanied Ra. Then the ideas of the Hebrews and Christians of a fitting and eternal punishment for the wicked transformed them into everlasting flames to burn those unfortunate enough to be consigned to them by the judgment of God.

Like all religions of antiquity, it was not a jealous one, and cheerfully allowed the existence of other religions and of other gods. When a foreign bride came to the harem of the pharaoh she brought her own religion with her. When Egypt conquered a foreign land, such as Nubia or Syria, she brought her gods with her. They conquered the gods of the land just as the Egyptian army overcame the people.

We have seen in studying history how the Persian conquerors ruthlessly insulted the gods of the vanquished Egyptians and how Alexander won the favor of the people by his respectful worship and acknowledgment of their gods. The Romans went farther, for there was always room in their pantheon for new gods. The fame of the Egyptians as the oldest and wisest of nations made them

more than ready to receive their divinities. They tried also, as they had done in the case of the Greeks, to regard them as their own gods under other names; so they identified Ammon with Jupiter, Horus with Apollo, Ptah with Vulcan, Osiris with Pluto, Isis or Hathor with Venus, and so on through the list.

A theory that the priests of Heliopolis and the initiated throughout the land had a monotheistic religion of their own while they let the people believe in their polytheism has attracted some attention. Assuming this, it is easy to argue that the Israelites through Moses and Aaron got their monotheism from them and developed it into Judaism, from which Christianity sprung later. This is a very pretty theory but entirely lacking in proof or even in evidence. It is almost open to the suspicion of having been made to fit the case, an hypothesis to account for the monotheism of the Hebrews. Egyptian theology did have great influence on that of the Hebrews and Christians, and our knowledge thereof is constantly increasing. But we must go cautiously.

Christianity was brought to Egypt by Saint Mark soon after the crucifixion. As I have said, there was always room for more gods in Egypt. But the worship of this God, Christ, carried with it the renunciation of all other gods—a new condition. He and His Father, the Supreme God, were truly jealous gods, suffering no other gods beside them, not only as equals, but denying others even the right of existence. So as Christianity grew it was natural for the people to engraft some of the attributes of the old gods on to the new ones as they had to surrender the former. They tried to combine the two religions. The story of Mary and Jesus was not so very different from that of Isis and Horus. It was easy to add to one

the most salient and beloved features of the other. Moreover, the prominence given to Isis by the Romans had made her cult the principal one in Egypt and reduced the other gods so that they hardly had to be considered. We remember that Ammon and his priests had fled to Ethiopia and never returned, while the glory of Ra and his priesthood at Heliopolis had also come to an end.

Many of the apocryphal gospels were written in Egypt during the early Christian centuries. The writers wove into them much from the story of the older gods, believing that thus they were honoring the new deities. These gospels were never acknowledged and accepted by the Christian Church and were not admitted to the canon. It was permissible and even recommended to read them, and there is no question but that much of the material for the work of the early Christian artists was drawn from them. The resemblance between the reliefs in the Temple of Dendera, representing Isis giving suck to the infant Horus, and the mosaics of the Virgin and Child is not merely a remarkable coincidence. The mass of the people being illiterate, religious ideas came to them through the medium of pictures, hence the development of the worship of the picture in the Eastern Church, and, to a lesser degree, perhaps, in the Western. To this particular picture is also to be traced the origin of the worship of the Virgin Mother, placing her at first on an equality with her divine son and then, as she was the most prominent figure, even exalting her above Him.

Christianity entered Egypt peacefully, and had its usual history of alternate toleration and persecution until the conversion of the Emperor Constantine in the early part of the fourth century raised it to the dignity of the national religion. In the preceding century it had gained many

adherents among both Greeks and Egyptians and had been subjected to severe persecution especially under the Emperors Decius and Diocletian. Different sects of Christians also arose, and they speedily began to taste the joys of quarrelling among themselves, accompanied by violence where possible. But in spite of these troubles, it maintained itself so that when the hostility of the ruling powers was at an end it spread rapidly over the country. Naturally, when they got the upper hand they persecuted and fought the adherents of the old religions and the Jews to whom they owed the foundations of their own faith. So the new religion finally triumphed and in the sixth century was universal in Egypt. Only the Jews, with the stubbornness of their race, remained unconverted or unsaved. Paganism retreated up the river, making its last stand in the temples at Philæ.

An immediate result of the victory of the Christians was the transformation of the ancient temples, many of which were already in ruins, into Christian churches, and the destruction as far as possible of the pictures of the heathen gods. The tourist on the Nile sees this everywhere, though in some places it is more manifest than in others. We noticed it especially at the temple of Edfu, where scarcely half a dozen figures escaped the blind fury of the zealous reformers. Besides this type of violent destruction, which probably took the form of a sudden outburst, there was a peaceable destruction which showed itself in the painting over of the heathen decorations and the substitution of Christian subjects. We have seen this in almost all temples. At Dendera the people preferred to live in the temple and built a new church just outside. At Karnak they redecorated the festal temple of Thuthmes III and also the Temple of Luxor. Some of the temples

on the west bank were so far ruined that they were left untouched. In the others monastic communities established themselves, and did more or less damage, as the spirit moved them.

Christianity spread into Nubia and appropriated temples there. At Amada the plaster and mortar used by them to obliterate the heathen reliefs have fortunately resulted in their unusual preservation. It has now worn off and we have the originals again. At Wady es-Sebu'a a picture of St. Peter has been painted over that of the god in the sanctuary and we find Ramses II offering a sacrifice to a Christian saint.

A most interesting development of Christianity in Egypt, and an important contribution from it to the church at large, was monasticism. It could never have arisen or developed in a populous or habitable country such as Europe. But in Egypt the most prominent feature is the distinction between the cultivable valley and the desert. The tendency to monastic life was manifest among the Jews even before the beginning of our era. Sects were formed which were distinguished from their fellows by special doctrines and practices. To the inhabitants of the Nile valley it was natural to flee into the desert to escape from danger. During the Decian persecution numbers of them did so, especially one Paul, who became regarded as their leader and as the founder of Christian monasticism. When toleration again came the custom gradually grew of fleeing from the evil of the world into the desert. The ancient tombs formed ideal habitations for these holy men. Such places as the hills back of Assiut became regular colonies of hermits and ascetics. Then they began to unite and form communities, sometimes for protection, and in other cases because they were brought together by

the common tie of devotion to an especially holy leader. These monastic communities increased rapidly; the land was full of them, even overrun by them. In the next centuries after the coming of the Muslim they began to decline, and the few survivors now in Egypt are poor both in this world's goods and in the spiritual character which should qualify them for the next. But the idea was taken up by the entire Christian Church and resulted in the establishment of monasteries and convents throughout the Christian world.

In 395 A.D. came the partition of the empire. At that time Christianity was firmly established in Egypt. The Christians, both those in the world and those who had fled from it, zealously quarrelled and fought with words and blows about various points of doctrines and belief so that it was not a very desirable epoch in which to live.

At the beginning of the seventh century a new religion appeared. The great prophet Muhammad was born about 570 A.D. When he was about forty years of age he began his preaching. In 622 he was driven out of his native city of Mecca and from that date the Muslim era begins. He died ten years later. At his death, his followers had already started on a career of conquest. The recently revived nation of Persia was rapidly overcome. The Muslims, fired by religious zeal and delight in battle and plunder, pressed on through Syria to Egypt. After the capture of Damascus they met with little resistance. Christianity fled up the river to Nubia and beyond, following in the footsteps of the priests of Ammon. The Muslims pursued slowly and Christian cities and kingdoms flourished there in the early middle ages.

Henceforth Islam was the national religion of Egypt. I cannot here enter into a discussion of its merits or even

give an outline of its tenets. Its great watchword is "There is no God but God" (*i.e.* there is only one God) "and Muhammad is His prophet." This distinguishes it from the idolaters believing in many gods, the Jews who would not acknowledge Muhammad, and the Christians, with, as it must have appeared to other nations in the East, two or three gods. Then there is, of course, a system of theology and morality built up around it.

Islam could not and would not assimilate with the Christianity of Egypt. The age of combinations of religions had gone by; each jealously guarded itself and drew its lines as strictly and definitely as possible. On the whole the Muslim and Christian have lived harmoniously together in Egypt. There have been persecutions of Christians in Egypt, but these have been the result of an outbreak of fanaticism or for financial ends.

We can hardly understand the importance of religion in the East. The United States is a Christian nation; it is so when considered as a nation and in reference to other religions. Ask one of its people if he is a Christian or a Muslim and the answer will be quick and decisive. Ask him merely if he is a Christian, meaning does he rule his own life to the utmost of his power by the teachings of Christ, and the answer is usually less quick and less decided. A large number of our people do not profess their national religion, and religion does not enter into the individual life as it did among ancient nations or as it does to-day among eastern nations. Among the latter every man has a religion and professes it.

To-day, Muslim, Christian, and Jew live together peacefully in the land. Religious dividing lines are as strong as ever but religious hatred cannot show itself as of old.

According to the census of 1897, nearly nine millions,

more than ninety per cent of the inhabitants, are Muslims. They are the ruling and influential class. This is the natural result of Islam's having been the religion of the rulers for nearly thirteen centuries. Their houses of worship predominate throughout the land and Egypt to-day must be called a Muslim nation.

Next in number are Christians, about three-quarters of a million, nearly all of them Copts. These are the real descendants of the ancient Egyptians. They have inherited a mixture of Christianity and heathenism which formed and crystallized there in the fourth and fifth centuries. It has not improved, and appears worse to-day when compared with the higher types of that religion in other lands.

The work of the American missionaries is almost entirely among the Coptic Christians. They can do little among the Muslims or Jews, and it is a good, practical work to lead these believers in a low form of Christianity to a higher one.

There are a few Jews—not over thirty thousand. As in other countries, they live together in their own communities, holding tenaciously to the faith of their fathers.

CHAPTER XVII

EGYPT OF TO-DAY

THE eighteenth century was an eventful one for Egypt. At its beginning the French army was in the land engaged in warfare with the English. Then Mehemet Ali, a foreigner, gained control of the country and founded the present dynasty of Khedives. He attempted to free himself entirely from Turkey and doubtless would have succeeded but for European interference. His grandson, the Khedive Isma'il, plunged the country into debt, and so paved the way for the Great Powers to take it under their charge for the protection of their subjects who had invested in its bonds.

The Suez Canal is at once the cause of the international importance of Egypt and one of the causes of its ruin. To Egypt it is of no value whatever. To England it is of incalculable value, while the other European Powers are more or less benefited by it. When the plan was first thought of it was supposed that the level of the two seas to be connected differed so much that the construction of a canal would be difficult and expensive. Then more careful surveys showed that there was no difference in level and the plan immediately became practicable. M. de Lesseps, a Frenchman, took up the idea and pressed it upon Sa'id Pasha: he wanted only the concession to build the canal; all the money was to be furnished by French capitalists. This was all very well, but the result was

that Egypt paid most of the cost in labor and money, while the French capitalists took the profits. The whole history is well told in Penfield's "Present-Day Egypt." In 1869 the canal was opened with appropriate festivities and has since prospered, more than fulfilling the expectations of its promoters. In fact, if it had been honestly built, with paid labor and paid-in capital, it would still be a financial success.

In 1876 the European bondholders began to press their claims. High rates of interest had been paid by Isma'il out of the principal, and of course this could not last very long. The establishment of the International Courts was the first step in placing Egypt under international control. This was quickly followed by the Caisse de la Dette, which has since controlled Egyptian finances. Then came what was known as the Dual Control, which meant practically the government, or rather direction and supervision, of the country by England and France. The Caisse de la Dette was to squeeze all the money they could for the creditors and the Dual Control was to restrict outside interference to these two Powers. In 1879 the Khedive Isma'il was deposed and was succeeded by his son Tewfik.

The mass of the people always had been taxed to the limit of their productive power and now the burden was also heavy on the upper class. It was one thing when the whole country was oppressed and robbed for the benefit of a resident military class numbering several thousands, and quite a different matter when all the funds extorted went to pay exorbitant interest on money which had never been received in full and of which the partial receipts had been squandered. In the former case, moreover, the money remained in the country and was kept in rapid circulation. Discontent among all classes arose, and cul-

minated in 1882 in a revolt under the lead of the Egyptian minister of war, Arabi Pasha. Technically, this was an uprising against the government of the Khedive; actually, it was due to the misgovernment of his predecessor and directed against the foreign Powers. The Egyptian government was entirely without resources and its own army was in open rebellion. It therefore devolved upon Turkey to suppress the revolt, and failing her action, upon England and France, the partners in the Dual Control. France hesitated, and England took the responsibility, reestablished the power of the Khedive, and thenceforth controlled Egypt as the representative of the Powers, the surviving partner of the Dual Control. This was the best thing which could have happened, for these two nations were most unsuited for the joint direction of the country. They were hereditary foes, though outwardly at peace and professing great mutual friendship. But there is a great national difference of character which would make it impossible for them to work harmoniously together. The French are unstable and cautious; the English are bold and decided, not always right, but always ready to act.

The immediate result of Arabi's revolt and its suppression was the abolition of the Dual Control. France naturally objected and Turkey refused her approval. But these protests were merely formal and availed nothing. Great Britain took the position of official adviser to the government of Egypt, and later, in a famous despatch, asserted that her advice must be accepted and followed. That is her position to-day and, in a nutshell, the political position of Egypt externally and internally. It amounts, of course, to an English occupation of the country.

The great objects of the English administration were the establishment of the internal affairs of the country on

a firm basis, permitting the proper adjustment of and care for the national debt without unduly impoverishing the country and people, the reconquest of the Sudan, and the regulation and storage of the waters of the Nile upon which depends all the prosperity of Egypt.

The debt had already been consolidated into four classes and a lower rate of interest agreed to by the bondholders. They were quite willing to accept a fair rate with certainty of payment in preference to a higher but uncertain one. It only remained, therefore, to properly adjust the taxes and the expenditure of whatever surplus revenue there might be. This has been done so successfully that the hated corvée or forced labor, a species of labor tax, has been abolished, taxes of all kinds lowered throughout the country, and the actual debt reduced. Egypt is emphatically a solvent nation whose securities are held in high esteem in the exchanges of the world. Moreover, each year a lesser percentage of the tax receipts has to be applied to the debt and more is available for expenditures of public benefit. The Caisse de la Dette, animated by France, has been an obstacle to progress in this matter but has had to yield somewhat.

The Sudan has been reconquered, opened to peaceful settlement and development, made self-supporting, and is certain to be of great economic value not only to Egypt and England but also to the civilized world.

The barrage below Cairo was planned and constructed by French engineers in the time of Mehemet Ali. It had cost far beyond the estimates and yet was not a success. After the care and rulership of the country fell into the hands of the English their most skilful irrigation engineers turned their attention to it and succeeded in making it at least a partial success at a reasonable expenditure. When

the war in the Sudan was ended the plans for building barrages at Aswan and Assiut were again brought forward and carried out. Careful computations had made it certain that the results of this work would amply pay for it, but the Caisse de la Dette refused to allow the necessary money to be taken from the Reserve Fund or to be raised by increasing the debt. So arrangements were made to pay for it in instalments covering a period of thirty years. Like all such plans, it is expensive in the end, but it was forced upon the government.

So the financial control exercised by the Powers is harmful to Egypt, and that even when no advantage is to be gained for themselves. This is perhaps only a just retribution, although it does not fall upon the right persons. The effect of the international control is also serious in the hindrances which it places in the way of the administration of the law. The resident foreigner is on quite a different status from the native. And he is not necessarily foreign born; he may have been born in Egypt, as well as his father before him. He keeps registered at his consulate and so is a foreign resident. If a gambling den is opened by a native the Egyptian police can close it at once, but if a foreign resident establishes one the police cannot enter his house without the consent of his consul and the company of a consular official. In every criminal case, from murder down, the foreigner stands on a different footing from the native. This state of affairs would be just in an uncivilized or semi-civilized country. Egypt belonged in the latter class until recently, but now her department of justice, watched over by the English, is equal or superior to that of such countries as Greece and Italy.

Egypt has responded quickly to the new conditions of

equitable laws and taxation, security of life and property, and honesty of administration during the last twenty years. In no country except those which may be called new countries, such as South Africa, has the value of real estate increased so rapidly. Fortunes have been made in land both in the agricultural districts and in the cities, and this is not the result of speculation but is legitimate and permanent.

The natives, even the fellahin, begin to feel that they are men and have the rights of men. Though they were never called slaves, the condition of the fellahin was little better under the old régime. They were always liable to forced and unpaid service in the army and in the corvée. They are still subject to service in the army, but this is true in many European countries. They are still liable to be called out to watch and work on the dykes when the river is in flood, but this is a matter of such importance both to themselves and to the country that it would not do to allow them even to think of refusing. At present the Egyptian peasant is a contented laborer; there are no signs of labor troubles and other evils which oppress Europe and America.

In a conversation with old Muhammad Muhassib, of Luxor, whom I have already mentioned, I once remarked:

"Muhammad, you are a rich man. What do you do with your money?"

"I put it in the bank," was the reply.

"But twenty-five years ago, before the English came, what did you do with it?"

"I seldom had any, and when I did I hid it in the ground."

Muhammad was the unconscious spokesman for the nation. If a man had money in the time before the English army occupied the citadel at Cairo he could not profit-

ably employ it—could not even let it be known that he had it.

Egypt is essentially an agricultural country and its prosperity is entirely dependent on the success of the farmer. That, in turn, depends on irrigation and on the height of the Nile, so in endeavoring to regulate the rise of the river, to make it uniform each year and to provide for the proper distribution of the water, the government is working on scientific lines to ensure prosperity.

In Roman times wheat was the great export crop of Egypt; to-day, cotton and sugar take its place. The former is raised almost entirely in the Delta and in the Fayum; most of the sugar is raised in Upper Egypt. Both crops have more than doubled in quantity in the last few years, but the fall in market price has been almost as great, so that the market value of a double crop is about the same. All land that is suitable for these export crops has to be devoted to them, for it is very highly taxed; it is therefore subject to constant drain, to its ultimate detriment.

The outward evidences of prosperity are visible on every hand throughout Egypt. Labor-saving machinery of the most advanced type is found everywhere—in the cotton and sugar industry, in the harvest-field, and in the work of irrigation. Often it is found side by side with the national primitive implements. A new threshing-machine may be seen working noisily in the field which the farmer is ploughing with the old crooked plough, old in the time of Ramses. A powerful steam pump raising many thousand gallons of water each minute pants and puffs beside the shaduf working just as regularly.

Cairo and Alexandria, as well as some of the larger towns, have electric trams and lights, telephones, police,

numbered cabs, and other marks of civilization. There is a long-distance telephone between Alexandria and the capital. The telegraph and postal services are well organized and maintained. The mingling of the old and the new is interesting and sometimes amusing. To see an old and dignified sheikh, dressed in flowing Oriental robes, run after an electric car makes one think that Cairo is becoming an Oriental New York.

The railroads have progressed both in extent and equipment. Since the English occupation the railroad has been completed to Luxor and a narrow-gauge line built from there to Aswan. The old narrow-gauge tramway line from Isma'ilia to Port Said has been changed to standard gauge and through trains now run between Cairo and Port Said. The railway between Alexandria and Cairo is well built and ballasted, having slight grades and few curves. An excellent express service is maintained, with dining-and sleeping-cars. The railroads encounter few engineering difficulties in Egypt and enjoy cheap and abundant labor. Before the advent of the English their revenues were pledged for the payment of interest on the debt, and in order that the net earnings might be as large as possible the expenses of operation and maintenance were rigidly fixed at forty-five per cent—a very low rate. It was impossible to keep the roads supplied with satisfactory equipment or to build new ones. The inexorable Caisse de la Dette has been obliged to relax a little and has had to allow of larger expenditures and to make appropriation for certain extensions. The percentage of receipts applied to the national debt has been gradually diminished, and from January 1, 1906, the railways will be free from this burden.

The health of the country is under the charge of an English sanitary board. The water and food supplies of the

large cities are subject to their inspection. Egypt is to-day a very healthy country; there are no serious endemic diseases. In April, 1902, the bubonic plague from India appeared in Alexandria and Port Said. Under the natural conditions of Egypt it would have swept violently over the country, attacking and carrying off all susceptible to it. But English skill has kept it down to about two hundred cases per year—not enough to call it an epidemic but sufficient to furnish excuse for occasional quarantines in Greece and Turkey. Epidemics of cholera have swept over the country even since the English occupation. The last was in the fall of 1902 and claimed 40,000 victims. It chanced that the headman of Ghalioub, a small native village near Assiut, went on a pilgrimage to Mecca and brought back with him a bottle of water from the holy well Zem Zem. Naturally all the inhabitants wanted a draught from it. As it was impossible to divide so small a quantity among so many persons, the happy idea was conceived of pouring it into the village well. It was teeming with cholera germs, and even the next day numbers of the village inhabitants mysteriously sickened and died. The water of Zem Zem is sure to bring one to Paradise, and in this case it acted more quickly than usual. From this well the infection spread all over Egypt and also over Palestine and Syria. The latter country had even a worse time and it took over a year to suppress it.

Public safety is all that can be desired. To be sure there are crimes and criminals, but we find them in all countries. The one desideratum is to give the police in criminal cases full power over all, foreigners as well as natives.

In any discussion of the condition of Egypt to-day the one great question is: What right has England there? France says she has no right. France once had an equal

right herself but definitely and deliberately abandoned it. On simple principles of right and wrong England has no just claim to the right to rule Egypt. She has admitted this and offered to withdraw whenever it becomes safe and right for her to do so. But no one wants her to withdraw. The French bondholders are satisfied and the French nation has plundered Egypt to the extent of her ability. The native Egyptian does not want her to go; property values would sink the moment England began to withdraw or, rather, when she began to threaten to, and that is no mean index of the state of popular feeling.

The presence of England is a great protection to the country both from aggressions of foreign nations and from the exploitation of its resources by financial adventurers and freebooters, single or associated. The financial history of the Suez Canal could not be repeated with England in power. Such actions of European Powers as have occurred in China within the last few years, or even more recently in South America, are also impossible. If Egypt was left to her own rule she would constantly be in danger of claims for compensation, financial and territorial, for injury to the property or persons of foreign residents, for which the government or nation would be in no way to blame and for which one of the so-called Great Powers would not be held nationally responsible. At least, no attempt would be made to collect damages by force from one of the latter. Nor can concessions be obtained indiscriminately from the government, to form a basis in due time for the claims for damages or compensation on some grounds, and which will be backed up by the naval force of the holder's nation. But every encouragement is given to legitimate enterprises tending to the improvement or development of the country.

Egypt is now a perfectly solvent nation, but every one knows that this satisfactory condition is not due to their own work or genius and that it would not endure if their affairs were placed in their own hands. The Copts, the descendants of the ancient Egyptians, are a worn-out race, holding a position in the Levant similar to that of Italy in Europe. Both races or nations have had their period of greatness and were once leaders of the world. The Arabs are a more vigorous type physically and mentally, but their mental qualities though high are not of the kind which would give them a standing in the hard-headed, money-making business world of the present day.

England's occupation of Egypt is amply justified by its results. Lord Cromer, then Major Baring, came to Egypt as British Commissioner in 1879. Upon the restoration of the Khedive and the formal ending of the Dual Control he was made British Consul General and also British Agent and Minister Plenipotentiary. He is therefore the power behind the throne in Egypt. And his power is above that throne, although all that he can do is to give advice that *must* be followed. The fact that he has held his office for more than twenty years, honored and beloved in Egypt and trusted implicitly in England through all political changes, is the best proof that he is the right man for his position. The regeneration of Egypt is his life work and he and his country may justly be proud of his success. It will be a sorrowful day for Egypt when he has to lay down his work.

CHAPTER XVIII

THE SUDAN

THE kingdom of Egypt, ancient or modern, ended at or near the second cataract. The next section of the Nile valley is closely connected with Egypt. We have ancient accounts of expeditions far to the south to the country of the pygmies. It was always a realm of mystery, the unknown land from which came their beloved river. In the early part of the last century, besides the blessings of the river, a steady current of slaves came from that direction. So the wise Mehemet Ali set out to annex the country and met with little resistance, no more than might be expected from people who rather objected to being slaves to others however they might regard the institution with themselves as owners. The nominal authority of Egypt was extended into the dim unknown regions up the river. Then the humanitarian agitation in England led to expeditions to suppress this slave trade, which were more or less honestly supported by the Egyptian government. An important object and result of these expeditions was the obtaining of actual knowledge of the country and river. It was called the Sudan or Beled es-Sudan, which means "the country of the blacks."

In the time immediately before the rebellion led by Arabi in Egypt the Sudan had become open to trade and settlement and was rapidly attaining to the same state of civilization which existed farther north. At this juncture,

when the attention and power of Egypt were so taken up at home, a prophet, Muhammad Ahmed by name, began a career of preaching and fighting. Such prophets have been not infrequent in Islam and have met with varying and temporary success. The twelfth Imam of the faith mysteriously disappeared in A.D. 879 and a tradition immediately arose that he would some day return, bringing further divine revelations to the world and leading his adherents to victory and power. He is known as the Mahdi and is sometimes spoken of as the Muslim Messiah, although the ideas represented by the words are not exactly the same. The Arabs have always been especially susceptible to religious excitation. The Nubians and Sudanese are even more so. When the first conflicts with the established power are crowned with success they become confident of the genuineness of the new prophet and the sanctity of his teaching. So a wave of fanaticism is generated which burns fiercely and for a time sweeps everything before it. England was not yet sufficiently established in Egypt to command the situation and suppress the uprising. Several battles were fought which resulted in victory for the Mahdi. In some of them the whole Egyptian force, including the English officers, was totally destroyed. The tide turned in 1889 at the battle of Toski, where the Egyptians signally defeated the insurgents under Wad en-Nejumi, the best general in their army. It is noteworthy that Toski is north of Wady Halfa and that this dervish army was invading Egypt. This was really the decisive battle of the war. Henceforth the victories fell to the Egyptians until the great battle of Omdurman on September 2, 1898, practically closed the war with Egypt and England triumphant. The Mahdi, despite his holiness and protestations of immortality, died on

June 22, 1885, and was succeeded by Abdallah, better known as the Khalifa. He fled from Omdurman and was not overcome and killed until November, 1899, more than a year after the destruction of his power.

The English occupation of Egypt has done wonders for that country, but their work in the Sudan bids fair to surpass the results in Egypt. The Sudan having been reconquered jointly by England and Egypt, there has been no opportunity for any of the other great Powers to take part in its administration. Egypt's part therein is confined to work and honor; the power rests with England.

The forces of commercial development closely followed the army. Khartum had been abandoned by the natives who made Omdurman their capital. But the English decided to rebuild the old city at once. In 1900, two years after the battle, a branch of the National Bank of Cairo was established at Khartum. This institution is run by Englishmen and English capital under the Egyptian government. It is the most prominent financial institution in Egypt and enjoys many valuable privileges. As I write this chapter it is about to establish itself in Abyssinia, having obtained a charter with valuable and exclusive rights from King Menelik. The shares of the new Bank of Abyssinia are offered to the public at a premium of forty per cent. equivalent to a million dollars. The opening of this bank, with the financial facilities which it will offer and the control which it is to exercise over the national coinage and finances, will be of great benefit, from the standpoint of civilized nations, to the world. It of course means a strong commercial connection with Egypt and the Sudan.

The railway played an important part in the conquest of the Sudan. It produced a certain amount of supersti-

tious fear in the mind of the natives. It made possible the progress of Kitchener's army to victory with scientific certainty. A brilliant and dashing campaign might have succeeded. But the steady progress of the army and railway at the rate of three miles each day meant sure victory. Then in peace the railway is necessary for the transport of men and goods to Khartum. The Nile is practically useless for transportation purposes between Wady Halfa and Khartum. The desert route from Korosko to Abu Hamed is long and costly. So the railway justifies its existence by its commercial value. It is a long distance from Khartum to the Mediterranean, and another and shorter route to the sea would be profitable to the government and valuable to the country. It is less than three hundred miles from Berber to Suakin on the Red Sea and a railway is under construction. It will be in operation in 1906. This will give the country an export and an import route to the sea and great results are expected. It will also benefit the tourist bound to India.

As in Egypt, the irrigation problem is important. But the country is not so entirely dependent on the river, for there is some rainfall. Moreover, Egypt being now the more important country and, together with England, in control of the Sudan, the amount of water used by the latter is carefully regulated. From the middle of July to the end of January there is an ample supply for all. During the rest of the year the people of the Sudan have to obtain permission from the government to use the water for irrigation, for the supply in Egypt must not be interfered with.

At present most tourists go only to Khartum. A few go farther up the river for shooting or merely for the sake of penetrating an uncivilized country without being sub-

jected to physical discomfort. The novelty of the trip appeals to them. The real territory for the tourist is or will be the country along the river between Wady Halfa and Abu Hamed. There was once a railroad as far as Kerma, two hundred miles, but it has been abandoned. So the journey would now have to be made with camels and camp. But the country will doubtless soon be re-opened to the traveler in some way. A line from Abu Hamed to Dongola is in contemplation and would reach many of the ruins.

I have already had occasion to mention Semneh and Kummeh, the frontier fortresses built in the time of the twelfth dynasty. Inside of the fortifications at Semneh there is a ruined temple founded by Usertesen III, restored and added to by Thuthmes III and Amenhotep III. Kummeh has a larger temple, built by Thuthmes II and Thuthmes III. From here to Amara, nearly one hundred miles, the interest is chiefly in battlefields of the late war. The country is not devoid of scenery, though it is of a barren and desolate type.

At Amara there is a temple built by Amenhotep III. The same king also built a fine temple at Soleb the plan and style of which are said to be similar to those of the Temple of Luxor. Seti I built his temple at Sesebi. Kerma is at the third cataract. Near it are granite quarries from which the stone for the temples and statues was obtained. On the island of Arkaw there are two colossal statues similar to those of Ramses II at Memphis.

Near Marawi are the ruins of Napata the ancient capital of Ethiopia. This was the center of the power which waxed strong when Egypt declined after the end of the nineteenth dynasty and whose kings later ruled Egypt until they were driven back hither by the Assyrians. Fol-

lowing the custom of the early Egyptian kings they made their tombs in the form of pyramids. There are quite a number of pyramids here and in the vicinity, according to one writer about one hundred large ones and the same number of smaller size. None of them are very large. The tallest are only about sixty feet in height. They are built at a steeper angle than those in Egypt, hence are more slender and with a sharper point. As only members of the royal family could have pyramid tombs we have evidence of a numerous royal house. Many of them probably belonged to children.

A little farther on we come to Gebel Barkal, the holy mountain. Here are more pyramids and two interesting temples built by Piankhi and Taharqa, both of which have already been mentioned. The great stone ram, now one of the treasures of the museum at Berlin, was brought from here by Lepsius. Other things have been found here and taken to London and Cairo.

A few miles below Abu Hamed the railway from Wady Halfa reaches the Nile. Thence it follows the course of the river to Khartum.

Berber is an important place and is about to be still more so, for it is the junction of the route to Suakin. Then we come to the Atbara, the first tributary of the Nile as we go from the sea. An important battle was fought near here April 8, 1898, resulting in a glorious victory for the Anglo-Egyptian army. The railway crosses the Atbara on a magnificent iron bridge of six spans each two hundred feet long. It was built by an American company. Speed in constructing it was a prime necessity, as the advance of the army could only keep pace with the railway. The English firms who bid for the work wanted considerable time and the Americans got the contract

because they promised to do it in a remarkably short time. There was considerable outcry in England against Kitchener for not giving the work and the honor and profit connected therewith to an English firm, but he could not wait.

About forty miles from the Atbara is another group of pyramids, known as the pyramids of Meroë. In one of them a very interesting and valuable treasure consisting of ornaments and jewelry was found. It is now in Berlin. They date from the centuries immediately before and after the birth of Christ. There seems to have been a flourishing kingdom here after Napata had declined. The Romans probably came here, but do not seem to have conquered the country. It became Christianized in due time and remained a Christian nation until comparatively recent times. Little is known of its life and history. A proper investigation would disclose much material for examination and study. Possibly some light would also be thrown on the history of Egypt.

Shendi is another large town, famous in slave-trading days. Then we come to the village of Ben Naga. Near it is the temple of the same name. A day's journey in the desert are the ruins of Naga, with at least four temples of a late date.

All of this country is full of ancient remains, dating from 1000 B.C. to 500 A.D. It is almost untouched by the explorer and has not been examined by an Egyptologist since the visit of Lepsius sixty years ago. Yet the country is now perfectly safe and freely open to the excavator and tourist. I feel sure that we shall have some work with important results and information before long. The best places for excavations and scientific study would probably be at Soleb, Gebel Barkal and Meroë. Near Khartum are the ruins of an ancient city called Soba. It is thought by

some to be the Sheba mentioned in the Bible, though this is only conjecture and rather improbable. There are accounts of ancient ruins in other parts of the country and they will doubtless be investigated.

As in Egypt, the real wealth and prosperity of the Sudan lies in agriculture. The problems of irrigation and transportation must first be solved. Cotton and sugar will be the great crops. Experiments in the culture of cotton have met with marked success. Then there are the peculiar products of the region, such as dates, gum, ostrich feathers, some ivory, and similar articles. Probably some of the valuable East Indian spices could be cultivated. We have testimony of the mineral wealth from the ancient monuments. The old mines have been sought for and it is thought that some have been found. Stock companies have been formed in London and glowing accounts of the rich promise of the mines, flavored with references to ancient history, spread abroad. Companies have also been formed for the commercial development of the country. They are encouraged by the government and when directed by capable men and backed by sufficient capital have every prospect of success.

The Sudan is a great country. It extends through nearly twenty degrees of latitude, all in the tropics. Almost all of it is habitable or can be made so. The ravages of the slave trade and the barbarous rule of the Mahdi and Khalifa with their wars and slaughters have almost depopulated it. Peace has now come to stay, and among such a people peace means a rapid increase in numbers. On the whole, the natives take kindly to the new state of affairs. Of course the savage and semi-civilized chieftain chafes somewhat at the restraints of civilization. If he has a quarrel with a neighbor he wants to fight it out and does

not like to have a higher power forbid him. He does not want justice and protection. Very often he prefers injustice or at least an opportunity to secure it for his opponent. He would prefer the risks of being unprotected to the tame-ness of government protection. But the horrors of the time of the Mahdi and his emirs were too much for most of them and are still vividly remembered. So they quietly accept the other extreme. Lord Cromer said recently: "Justice with sound political and fiscal policy is the only way to govern the Sudan or, indeed, any other country." This is very true, with perhaps the added words "in the twentieth century."

The Sudan has a great future. This statement may be extended to include all Africa. It used to be called the Dark Continent, but the significance of this term, so far as it meant hidden or impenetrable, has passed away. The Sudan comprehends a large part of Africa. Nowhere is there a more undeveloped land agriculturally, and nowhere is there a land with more possibilities in that direc-tion. It would be easy to indulge in more or less definite prophecies about the immediate future, but it may be better to glance at the results of the last seven years and let the reader draw his own conclusions. When the country was reconquered by England and Egypt it was almost depopulated. The few inhabitants were poor and ignorant. All the fighting men had perished at the hands of the Mahdi or fighting for him and his faith. There were no crops for export; each miserable negro was thankful if he could raise sufficient food to barely support life. A very small tax budget was expected for the first year. The results exceeded the estimates, and have in each following year; trade and cultivation have revived as if by magic and the Sudan is paying a large part of its expenses. The

population is increasing naturally and by immigration. Egypt is the great testimony of the ability of the English to govern a backward race. The Sudan is an even greater credit to her, and the future of Egypt and the Sudan is inseparably bound together, for the former is now the master and civilizer of the latter and thus controls the all-important river. The Nile must be controlled throughout its whole course by one power, and that power must be Egypt guided by England.

CHAPTER XIX

THE RIVER

OUR attention during our voyage has been chiefly directed to the temples and other remains of ancient Egypt. The wonderful river on which we have been journeying has also interested us. We have come to Egypt to see its marvels and there is nothing more strange and interesting than its river. I am always attracted toward rivers, and know of no pleasanter way to travel or to see the country than from a river steamer. A trip on the Rhine, the Elbe, the Danube, or the Volga will give one the best idea of their respective countries. Only a portion of the former is included in the usual tour. The others, although navigated by excellent steamers, are almost unknown to the tourist.

The Nile is the oldest river in the world in the sense of being known to the human race. At the very dawn of history we find the river with its yearly rise and fall just as we know it to-day. Ages before the coming of the Egyptians to Egypt it had been making the country for them. For Egypt is truly "the gift of the Nile," as Herodotus puts it. And if the Nile were to cease, Egypt would die surely and quickly.

The ancient Egyptians apparently knew nothing about the sources of the river or the causes for its yearly rise, which meant so much to them. They sailed up it past the second and third cataracts and found the same river

which they knew at Memphis and Thebes. To them it came from the land of heat, inhabited by barbarian negroes. They recognized fully the importance of the overflow of the river to their country, and in very early times registered its height at Semneh and at Aswan.

If the ancient Egyptians were ignorant of the sources of the river and the causes of the important phenomena, the Romans and Arabs were no more enlightened. Even down to very recent times the question of the source of the Nile was one of the great unsolved geographical problems. After centuries of surmises, sometimes with a little truth at the bottom of them, Lieutenant John Speke, in 1858, discovered Lake Victoria Nyanza. Convinced though he was that it was the source of the Nile, he could not be sure of it until five years later, when he found the outlet of the river and followed it northward. Now the course of the river is well known, and it may even be said to be under English rule for its entire length.

Lake Victoria Nyanza is the source of the Nile. In order to give the river the greatest possible length and to have it include the entire basin drained by it, geographers consider the Kagera as its first stage. This river flows into the lake from the southwest and has a length of three hundred and sixty miles. From Lake Victoria to Lake Albert the stream is known as the Victoria Nile. Thence to the Sobat it is called the Albert Nile. On this section it receives water from numerous tributaries, especially from the southwest. From the Sobat to Khartum its name is the White Nile. At Khartum, the Blue Nile, coming from the mountains of Abyssinia, joins the White Nile, and thenceforth the combined stream is called simply the Nile. The White Nile is the longer stream, but the Blue Nile has the larger volume of water and also brings the greater

deposit of the Nile mud which is so prized in Egypt. Below Khartum the Atbara is the only tributary of the Nile. It is a very erratic stream, dry for eight months and a torrent for the rest of the year.

The total length of the main river, from the sources of the Kagera to the sea, is calculated at 6,350 kilometers, or 3,923 miles, thus making it one of the longest rivers in the world.

Its most prominent and interesting feature is the annual inundation. The ancients knew not the cause and ascribed it to the gods. In the country of the great lakes the rainy season lasts from February to November, with maximum periods in April and October. Below the lakes the rain falls from April to October with maximum in August. In Abyssinia, at the headwaters of the Blue Nile, and the Atbara, the heavy rains also come in August. These rains are the cause of the rise of the river. It is calculated that in time of flood it requires fifty days for the water of the White Nile to travel from the lakes to the sea, and twenty-five days for the Blue Nile. Therefore the full effect of the rise in all these streams reaches Egypt early in October.

Let us look at the yearly story of the river in Egypt. About the middle of June it begins to rise. The tradition is that on the night of June 17th a miraculous drop falls in the river which causes it to rise. This is called the "leilat en-nuqta," or night of the drop, and used to be celebrated as a great festival. The holiday is still kept up but is constantly losing in interest. During July the river rapidly increases. Its height on the Roda gauge used to be announced daily by criers; now the daily papers spread the news.

Another interesting ceremony and festival which has

lately passed away was the cutting of the dam of the canal which carried the water through Cairo. This occurred when the river had reached the mark of sixteen cubits on the Roda Nilometer. It was a very interesting and typical Cairene festival. The canal has now been filled up and serves as the highway for the new electric trams.

The river rises still more rapidly in August. It usually reaches its maximum early in October. During that month it remains about stationary and begins to fall in November. During the tourist season, from January to April, it is continually falling, reaching its lowest level in the spring.

Up to very recently the rise and fall were entirely natural and beyond the control of man. Vast works have now been completed or planned which will enable the regulation of the stream and permit the storage of much of the water which has heretofore gone to waste in the Mediterranean. So it is losing the character of a river and becoming merely a great canal.

The irrigation is now measured by the gauge at Aswan. A maximum rise of less than six and a half meters means an insufficient flood. About eight meters makes a very satisfactory flood, while if it gets above eight and three-quarters there is too much water and great damage results. As the level of the river is usually below that of the land, the real work of irrigation consists in raising the water to such a height that it will flow to the desired fields.

The shaduf is the common and time-honored device for lifting the water. The simplest form consists of two posts about five feet apart with a cross-piece connecting them. On the latter is poised a long pole weighted at one end and with a bucket for the water at the other. The opera-

tor pulls the bucket down to the stream and fills it. Then the counterpoise lifts it and it is emptied. A simple shaduf is managed by one man. There are usually two placed side by side. A shaduf will raise the water five or six feet, and if it has to be lifted to a greater height the necessary shadufs are erected, each raising to the one above. Sometimes a series of four or five is required. The shaduf-workers are the lowest and poorest-paid fellahin, earning three to five piasters per day, and the work is hard. It is really a human machine, and all parts of it must work uniformly.

The sakiyah is another device for hoisting water. It consists of an endless chain of earthen jars. These are connected with a toothed upright wheel which is turned by a horizontal wheel. The power is usually furnished by a bullock, but a mule, donkey, or even a camel may be seen turning the sakiyah. Sometimes we find an incongruous pair, such as a camel and a donkey. Harmony is not considered by the native workman; he thinks only of getting the water for his fields and has to use whatever force is at his disposal. A small boy rides on a peculiar seat and drives. He contributes to the picturesqueness of the scene and if the visitor comes within reach is quite sure to beg for bakshish.

There is a general impression that the Nile is not a scenic river; even that it may be dull and monotonous. It is true that much of the traveler's interest is derived directly and indirectly from people who dwell on its banks, The fellahin at work in the fields, the workers at the shaduf and sakiyah, the village girls at the river bank filling their water-jars, helping each other to place them on their heads and marching off in Indian file—all these pictures make scenery and can be legitimately so regarded. Such pic-

tures make up the album of the life of Egypt and he who has not seen them must not think he has seen the country. And they cannot be seen except from the river steamer; even those who make the short river trip cannot see them in all their variety.

And the river is not devoid of natural scenery. It is not, perhaps, such a river as the Rhine; yet it has its mountains on both sides, in some places near the bank, even rising right up from the river, as the Gebel Abulfeda, at other places retreating toward the horizon and leaving the rich, green pasture-land or the yellow fields of grain to fill the foreground. All this can be seen from the deck of the steamer as it winds slowly up the river or from any slight elevation on shore. Certain parts of the river, such as Luxor and Aswan, are especially beautiful. At the former place the hills fall back from the shores on both sides and are thereby lowered and softened. Seen in the glow of an Egyptian sunset the picture is anything but tame. The same may be said of Aswan and indeed of many other places. The course of the Nile through Nubia is full of scenery. Philæ and its surroundings exhibit some of the most beautiful views in the world. Then comes the gorge of Kalabsheh, a rocky defile with changing scenes every moment. Korosko and its mountains give us another type—rugged barrenness. In fact, the whole course of the Nile in Nubia teems with scenery.

I must not forget to mention the date palm, the tree of Egypt. During the first part of the trip from Cairo we see everywhere the tall, slender trunks with their lofty, bushy crowns. In spring, clusters of blossoms hang under the long leaves and slowly change into bunches of yellow dates which are gathered in the fall. Farther up, above Baliana, the dum palm, shorter, and with its graceful

branches, becomes the prominent tree, the change being so gradual that we hardly notice it. The palm is not the only tree, for we find acacia, the shittim, the tree from which the Ark of the Covenant was made, and in the villages occasional gardens with lemons, oranges, and figs.

The picture of the life on the river would not be complete without a word about the river boats, called felukas or markib. They are all about the same size and all are rigged alike. Their pointed lateen sails are always in sight. Sometimes several of them form an especially interesting group for the artist with the camera or for the traveler who delights in the quiet contemplation of such views.

Is it monotonous? I have heard people who had not been on the river say that they thought it would be monotonous. I myself have made six complete trips by steamer all the way and am eagerly looking forward to the seventh. I pity the tourist who cannot enjoy the life of the river and is always studying how he can most rapidly cover the ground and return to his native land. Probably he does not appreciate the beauty of that country, but lives his life there without a thought of the outer world except as regards the weather.

On the tourist portion of the river, from Cairo to the second cataract, there is constant and varied scenery. The very fact that some parts of it are less striking than others prevents it from being monotonous. For there is a monotony of grandeur as well as of the commonplace; just as the latter can be made interesting, so the former can and does lose its beauty when it becomes all-pervading. So a scene which in Switzerland is not considered worthy of notice would be made much of in a less-favored region.

I cannot speak of the river above the second cataract from my own observation. From Wady Halfa to Khar-

tum the scenery is similar to that in Egypt and Nubia. Nowhere is the fertile strip very wide and sometimes it is entirely absent even on both banks. There are numerous islands and occasional series of rapids. Black rocks, worn and polished by the water, alternate with stretches of river and sand. The population is scanty and less prosperous than in Egypt. The variety of scenery probably equals that of the lower river, perhaps surpasses it.

Above Khartum the Blue Nile flows through a flat and monotonous country until it reaches the borders of Abyssinia. The White Nile flows for many miles through a level region with luxuriant vegetation. In fact, it is sometimes choked by the vegetable growth which becomes matted and almost solid. This is called the sudd, and occasionally blocks the river so as to entirely interfere with its flow and make it necessary to cut through it with steamers. In this part of its course the river forms or flows through some large lakes, such as Lake No. Above these lakes the country again becomes hilly, with almost a temperate vegetation. In its passage out of the great lake there are beautiful waterfalls, such as the Murchison Falls and the Ripon Falls.

A short generation ago few white men had seen this country, and they had traveled for many months, sometimes enduring great hardships, to reach it. Now it is well known and entirely accessible. Less than a generation hence it will take its place among the pleasure and even health-resorts of the world, connected by steamers and railroads with the Sudan and Egypt on the north, the Indian Ocean on the east, the Cape Colonies on the south, and probably also with the Congo Free State and its ports on the Atlantic.

CHAPTER XX

PRACTICAL ADVICE

A CHAPTER on this subject may be of interest and value to the prospective traveler and perhaps not uninteresting to the general reader. However much one may be interested in the history, religion, and art of Egypt, the practical questions of how to get there, how to plan the trip, and what preparations to make for it assume importance when he actually decides to go. It is often very difficult to obtain reliable information and advice from friends who have indeed been to Egypt but whose experience is usually based on only one trip, the conditions of which may have been quite different from those now prevailing. Conditions change from year to year, usually in the direction of improvement.

The first elementary question is as to the proper season for the trip. February and March are, all things considered, the best months of the year in Egypt. This fact is so generally known and so universally accepted that Cairo and the whole country, with their limited facilities and accommodations, find it difficult to take care of the visitors. January is not an unpleasant month, nor is December; the Nile steamers are running and all the hotels are open and not overcrowded. The river is still high but falling. Few tourists visit Egypt during the rest of the year. From the first of April to September the weather is warm, sometimes

uncomfortably so. In April, May, and June the Nile is low. In October and November the weather is good but the river is too high and too rapid for the steamers. Egypt is a very healthy country at all times of the year. I have no hesitation in saying that it may be visited even in the height of summer with perfect safety; of course it is hot, but so is all the world north of the equator. I have been in Cairo in August and can say that I have been more uncomfortable in the same month in Paris or London as well as in our American cities.

Having settled on the time for the tour, the next question is how to get to Egypt. I am writing in America. The traveler whose objective point is Egypt and who wishes to go directly thither will probably choose the Mediterranean route. The North German Lloyd was the first company to put first-class steamers on this route; they maintain a regular service to Naples, stopping at Gibraltar. The Hamburg-American Line has a similar service. During the winter months the famous "Deutschland" usually makes two voyages. The White Star Line has large, fast, and comfortable steamers; they stop at Ponta Delgada in the Azores, giving an opportunity to see this quaint old-world city. They also stop at Gibraltar and sometimes at Algiers. A few trips are made to Alexandria. The traveler who can arrange to go at these times will find this the best way of reaching Egypt from America. The Cunard Line also has a Mediterranean service. This winter two of their new steamers, the "Caronia" and the "Carpathia," will run on this route. There are other lines to Italy, such as the Italian Line and the Fabre Line. The steamers are large and new but make no stops. Many people prefer them and the fares are somewhat lower than on the other lines. But the difference is not much,

and for a winter passage the larger steamers are preferable.

All lines allow stopover at Gibraltar. Two weeks is sufficient time to visit Granada, Cordova, Madrid, Seville, and Cadiz. Steamers run almost daily from Gibraltar to Tangier. Of course the ticket on to Italy is only available by the line on which you have come from America.

The stay of the steamer at Gibraltar is usually long enough to drive to the fortifications, where a soldier is detailed to take visitors into the galleries. The views over the neutral ground are strange and interesting. After the return from the rock the drive can be extended to the Spanish town of La Linea or to the quaint fishing village of Catalan Bay.

Many travelers, especially those who start early in the season, will stop over in Italy. They can go from Naples to Alexandria by the White Star Line on their through steamers or by the North German Lloyd which has a weekly service during the winter. There is also an Italian mail steamer leaving Naples every Wednesday and stopping for a few hours at Messina. This is the cheapest way, and if one could be sure of good weather or is a good sailor would be very satisfactory. The boats are small and sometimes very uncomfortable. During the winter the Messageries Maritimes steamers call at Naples on their way from Marseilles to Alexandria. There are also steamers of the North German Lloyd and Orient lines almost every week to Port Said. The Peninsular and Oriental mail steamers sail from Brindisi every Sunday evening, reaching Port Said on Wednesday morning. The Austrian Lloyd has a good weekly service from Trieste and Brindisi to Alexandria.

Tourists from England or Central Europe can take the

French steamer at Marseilles or the Austrian Lloyd at Trieste, or they can go to Naples or Brindisi by rail and thence by steamer.

One can also go via Athens, but it is more usual to return by that route.

The steamers usually come to the wharf in Alexandria, and a special train is ready to take the passengers to Cairo. The custom-house examination is lenient and rapid.

Alexandria is worthy of a visit, though it is perhaps best to leave it for the return. Those who leave the country by Port Said should spend a day here if possible. There are two good hotels, the Khedivial and the Abbat; the former is the best, but the traveler will often find the Abbat the more comfortable because less crowded.

Alexandria is cursed by a horde of worse than useless rascals who call themselves dragomans. All the real dragomans are in Cairo, for no competent man would stay in Alexandria in hope of an occasional day's work when a steamer arrives. After the bulk of the passengers have gone to Cairo a fairly good valet-de-place can be secured and a drive around the city arranged. Pompey's Pillar is the landmark of ancient Alexandria. A little farther on are the so-called catacombs, a very interesting cemetery of the second century after Christ which was discovered in 1900. There is also a museum containing antiquities found in the city and neighborhood. The Mahmudiyah Canal and bazaars are interesting to the newcomer. All this can be done in about three hours and the afternoon train taken for Cairo. Do not go by night or in the evening. The railway ride is an excellent introduction to Egypt. We first skirt the shores of Lake Mareotis. During the siege of Alexandria, in 1801, the English cut a channel to admit the waters of the Mediterranean into the

lake. They thought it would be easy to do this and later to restore the lake to its original condition. This has proved impossible, although much money has been expended on dykes and pumping machinery. At Kafr ed-Dawer we come to the first cotton fields. They give a rich color to the country in August when the plant is in blossom. Damanhur is a large town and the first to remind us of ancient Egypt. The name is from Time-en-Hor, "City of Horus." At Kafr ez-Zayat we get our first view of the Nile; the railway crosses it on a high iron bridge. This is the Rosetta branch, the largest of the mouths of the river.

Tanta is a large and important city. A famous and holy saint, Seyyid Ahmed el-Bedawi, is buried here, and pilgrims come from all over the Muslim world to visit his tomb. There are three annual fairs in his honor. The most important is in August to commemorate his birthday. Of late years, owing to fear of plague and cholera, the fairs have been hampered by the regulations of the health authorities and sometimes even prohibited. So they have declined. I attended the August fair in 1892, when it was estimated that upwards of half a million of the faithful came to pay their respects to the saint and also to enjoy the privileges of traffic and entertainment. There were no tourists and few Europeans. The people were good-humored, quiet, and orderly. While the serious religious object of the occasion was not neglected, most of the assemblage devoted themselves to the amusements. The people of Egypt can be best seen here and at other similar gatherings. Some tourists are anxious to see the life of the people; here we have natives from every part of the country, the rich, the well-to-do, and the poor. Even the Bedawin are here, with their picturesque black camel's-

hair tents. A number of professional entertainers help to amuse and delight the visitors. Jugglers, sword-swallowers, dervishes, and dancing girls are numerous. So I advise gentlemen tourists who are interested in the people to visit one of these fairs if possible.

Benha is a large place, the junction of the railway to Port Said and Suez. It is called Benha el-Asal because of the story that a jar of its famous honey was sent as a present to the prophet. It is also noted for its excellent fruit, especially oranges and mandarins.

The latter are called "Yusuf Effendi," which means "Sir Joseph," and thereby hangs an ancient tale connected with Biblical history. We all remember how Joseph, the son of Jacob, the Hebrew, was sold as a slave to the Egyptians and his experiences in their country. The wife of his master, Potiphar, conceived a violent and unlawful passion for the young man. It was as difficult to keep such a thing hidden then as it is to-day, and the scandal was quickly noised abroad among the neighbors, who, in their natural disapprobation, were inclined to act coldly toward the erring lady. So she invited them to an afternoon company at her home, similar, doubtless, to that pictured in the tomb of Nakht at Thebes. She provided these thin-skinned oranges for their refreshment and gave them very sharp knives with which to peel them. At the proper moment Joseph was introduced. He was so handsome that the attention of the guests was entirely directed to him and all cut their fingers with the sharp knives. Then the hostess remarked that if they who saw him for a few moments were so strongly affected, she was excusable for she saw him constantly. Hence this species of orange is known in Arabic as "Yusuf Effendi."

After leaving Benha all eyes are looking for the pyra

mids. Soon they are seen, on the left of the railroad. Although several miles beyond Cairo, they loom up distinctly on the horizon, sometimes looking as if lifted up by a mirage.

Cairo has excellent hotels which compare favorably with the large establishments of Europe. The great trouble from the standpoint of both owners and patrons is the short season, which makes them overcrowded for a couple of months and almost empty and unprofitable for the rest of the year.

Shepheards is the oldest and most renowned. Some years ago it was the only first-class hotel in the city. It is still an excellent hostelry but can no longer claim to be the best or only one. Its reputation, however, is so good and so widespread that many tourists would not think of going elsewhere.

The Savoy is the best and most fashionable hotel. Those who go to Cairo for the winter and who wish to participate in the social events of the season establish themselves here. Therefore the supply of good rooms for guests for short stays is limited.

The Continental Hotel best meets the requirements of the tourist whose stay is short and who comes to see Cairo and Egypt. It is commodious, first-class, and well situated. The Angleterre is near by and belongs to the same company. It is suited to those who wish a quiet family hotel.

The Gezireh Palace is under the same management as Shepheards. It has a good reputation but is on the other side of the river, rather far from the city for the short-stay tourist. A new hotel called the National is to be opened this winter. There are also rumors of new and palatial hotels soon to be built.

There are several other hotels, all entirely comfortable

but for various reasons not quite of the same rank as those just mentioned. Such are the Hotel du Nil, the Bristol, and the Eden Palace. Then there are pensions kept by German and French ladies where comfortable quarters can be obtained at moderate rates.

Cairo ranks as a rather expensive city for the tourist. The short season makes prices high. All luxuries, and many of the necessities of civilized life, have to be brought from Europe. Such countries, where the wants of the people are few and easily obtained, are apt to be expensive for those who demand a higher grade of living.

I should not consider Cairo the best place for invalids during the winter. The nights are often cold and damp. Conditions are better at the Mena House, near the pyramids, or at Helwan. Even the visitor who is not an invalid should stay a day or two at the Mena House so as to get the full impression of the great pyramids.

Most travelers will employ a dragoman. He is useful but by no means indispensable. The information which he furnishes may or may not be correct. It is always open to question. The intelligent man will depend upon his books for knowledge and let the dragoman guide him and make himself useful as interpreter and errand boy. If you take him to the bazaar to help you make your purchases he will of course get the commission. He is entitled to it by immemorial custom, which is not wholly dead in our own country. And it does not necessarily follow that you pay more than if you went alone. To buy wisely and at lowest rates in the East requires some experience which the stranger cannot expect to have within a few days of his arrival. And it requires sound, practical knowledge, a very different thing from a talent for sharp bargaining.

It is almost unnecessary for me to say that all tourists

should ascend the river. To come from America or even from Europe and spend a few days in Cairo only is, to put it mildly, inadvisable. To come for a few days and try to make the Nile trip by rail is almost equally bad. If it is that or nothing, it would be difficult and harsh to advise you not to come; still I must say that Egypt is a country which absolutely cannot be seen, much less appreciated, in a hurry. Cairo is merely a modern city, interesting on account of its monuments of mediæval Saracen art and because of the, to us, picturesque and interesting life and character of its people. It has nothing of ancient Egypt to show us except the treasures of the museum. The obelisk at Heliopolis, the pyramids of Gizeh, and the tombs at Saqqara are accessible from the city and provide something ancient for those who can go no farther.

I usually recommend that the trip up the river be made at once upon arrival and Cairo visited after the return, although I do not consider this a matter of great importance. But I will briefly outline here a program for a week in Cairo. I believe that half of each day is all that can wisely be spent in active sightseeing.

Let us begin with Monday. Try to get to the citadel by nine o'clock and take your first view of the city from the parapet. Then see the mosque of Mehemet Ali. The mosques of Sultan Hassan and Ibn Tulun will consume the rest of the morning. The afternoon can be given to the bazaars.

Tuesday morning may be spent in the museum. A drive to Heliopolis will not be too fatiguing for the afternoon. Rest on Wednesday morning so that you may have a good afternoon at the pyramids. Take them leisurely, and if there is moonlight dine at the Mena House or come again in the evening. If you make the ascent you will see

the wisdom of resting the next morning. But the whole day cannot be wasted, so the university mosque of El Azhar and the tomb-mosques of the Caliphs may be visited in the afternoon. Friday is the day for the howling dervishes (if you must see them), old Cairo, and the Island of Roda. The identical spot where Moses was found in the bulrushes is pointed out. Saturday can be given to another visit to the museum and bazaars. If you do not go up the river you must devote a day to Saqqara.

There are three ways of making the river trip. The most luxurious plan, and in every way the best for those blessed with leisure and wealth, is to hire a dahabiyeh. But this way is becoming so out of consonance with the hurrying life of the present century that even those who are able to select it are disposed to hasten their trip by the aid of steam. A steam dahabiyeh or an ordinary one assisted by a steam tug enables the traveler to make the trip rapidly or leisurely, to see everything or nothing, and in general to have just such a trip as he may wish. It is expensive, but, for a family or party of six to ten persons, little more so than the trip by steamer.

The tourist steamer is best suited to the majority of travelers. It is easy to criticise the itinerary and say that the steamer ought to stop at more places, but to do so would involve more time, and the modern traveler is apt to wish to shorten the time rather than to increase it.

At present there are three lines of steamers. The tourist service of Messrs. Thomas Cook & Son is excellent. Their fare is fifty pounds sterling and staterooms are allotted in order of registration. The society on these steamers is a little more fashionable than on the other lines, a fact which may or may not be an advantage. The firm of Cook & Son is an old and honorable one. They were

the first tourist firm to establish themselves in Egypt. I do not, however, think that it is quite right for them to give the impression that they are the only ones there now. Two other companies have operated steamers on the river, and one of them has always been fully as good as that of Messrs. Cook's. At present this line is their only competitor.

I refer to the Anglo-American Nile Steamer and Hotel Company, which also has a weekly service of tourist steamers making a twenty-day trip. Their steamers are new and of rather lighter draught than the line just mentioned. This enables them to travel more securely in the season of low water. They maintain an excellent table and are kept up to a high standard in every way.

The express service of Messrs. Thomas Cook & Son is the cheapest on the river and affords an excellent trip for those able to take care of themselves in a strange country and who wish to pay minimum rates. The fare is only twenty-two pounds and includes accommodation at the hotels at Luxor and Aswan, for it is necessary to stop over one steamer at each of these places. All excursions must be arranged by the tourist, and the success of his trip from the standpoint of study and sightseeing depends largely on his own skill and ability as a traveler. Sufficient time is allowed for visiting all the temples and tombs which are in the program of the tourist steamers except Saqqara and Abydos. The former can easily be visited from Cairo. Abydos is omitted by many people on account of the long donkey ride, although it is a very interesting trip. Those who wish to make the excursion can overtake the steamer at Assiut, going thither by rail.

Arrangements can be made by all these lines to take a

combined rail and river trip, thus shortening the time. I do not recommend this except where absolutely necessary, for I consider the entire twenty-day trip by the tourist steamer none too long. But it is better than to make the entire trip by rail.

The railway enables the traveler to visit Luxor and Aswan in a few days. Three days at the former and two at the latter should be the minimum. One can include Dendera and Edfu without being obliged to trespass on the hospitality of indifferent native hotels. The trip can be made comfortably in the sleeping-cars of the night train, but nothing can be seen of the river and country. The train leaves Cairo after dark and arrives at Luxor soon after breakfast.

Those who spend the winter in Egypt for the sake of their health will probably be more comfortable at Luxor and Aswan than at Cairo. The former place has more of interest in temples and tombs and also has good hotels. Aswan has even better hotels; in fact, the Cataract and the Savoy are equal to any in Cairo. The invalid who hopes for health from the sunshine of Egypt and the uncontaminated air of the desert will do better to come to Aswan. A few years hence I think he will go still farther south, into Nubia.

Messrs. Cook & Son have two steamers and the Anglo-American Company has one for the tourist service from Aswan to the second cataract. The fare is twenty pounds. The great sight is Abu Simbel, but the whole trip is interesting and well rewards one for the extra time and cost. There is no railway, but the government steamers enable the traveler to make the trip quicker and cheaper, omitting all stops except Abu Simbel.

At present the train de luxe runs twice a week between

Wady Halfa and Khartum, taking a little over twenty-four hours for the journey of 560 miles. The fare is twenty Egyptian pounds. One can leave Cairo on Sunday or Wednesday evenings and be in Khartum on Thursday and Sunday mornings—less than four days.

From Khartum a government steamer runs monthly on the White Nile to Gondokoro, 1,081 miles farther. This is in the district of Uganda in the centre of Africa and only a generation ago an inaccessible native state, famous for barbarism. It is not a difficult journey from Gondokoro to Lake Victoria Nyanza. Steamers are now running on the lake, and the traveler can go to Mombassa on the Indian Ocean by rail from Port Victoria.

The tourist can make a shorter trip on the White Nile to Goz Abu Guma and return or he can ascend the Blue Nile toward Abyssinia. Next year he can return to Berber by rail and continue to Suakin on the Red Sea, whence there will be steamers to Suez and to India.

In leaving Egypt one has a choice of four main routes. He can go on to India, China, and Japan. He can return to Italy direct or via Athens. From Greece he can go northward to Constantinople if he be so minded.

The best plan is to make a longer or shorter tour in Palestine. It is not generally known that Jerusalem is so near Cairo. The distance in an air line is only about 250 miles. Thirty hours, about twelve of them on the steamer and less than nine by rail, suffice for the trip. About thirty days is necessary for a tour through Palestine, although it can be hurried over in less time. A week or ten days is sufficient for Jerusalem and vicinity, including Bethlehem, the Dead Sea, and the Jordan. The camping tour in Palestine is undoubtedly the best and most enjoyable way, under favorable conditions, of seeing the country. But,

like the dahabiye in Egypt, it is becoming obsolete, pushed aside by the hurry of the modern tourist. So the trip through the country is usually made by carriage, and even this is rapidly giving way to the railroad. A week should be spent in Damascus and Ba'albec. The ruins of the temple of the Sun, although of Roman construction and date, are of sufficient size and grandeur to be compared with those of Egypt, even with Karnak. Syria and Asia Minor are full of ruins and the tide of travel is bound to turn thither when Palestine becomes so opened that it is regarded as commonplace. The French express steamer runs from Beirut to Smyrna and Constantinople on alternate Saturdays. There are also Austrian and Russian lines, which usually stop along the coast, taking more time.

I cannot too strongly recommend the tour of Palestine after Egypt. Some people have a mistaken idea that Palestine is only interesting from its connection with the Bible and that one must be deeply religious to enjoy and appreciate it. Undoubtedly an interest in the Bible and its teachings and history gives added pleasure to the traveler, but I regard Palestine as a very delightful country to visit simply for itself. It is a great contrast to Egypt. Its views of mountain and valley are a surprise and doubly attractive to those who come from Egypt. The very air is different. It is pleasant to spend a month in a climate of sunshine and pleasant weather, but sooner or later those of us who are used to variety in the weather begin to long for a change. The time in Egypt must not be cut short. It would seem harsh to say that if one cannot give sufficient time to the trip he should stay at home. I dare not go so far, but I will strongly urge the traveler with limited time to see one country in a sane and enjoyable way and leave

the other with the rest of the world to wait for the next vacation.

I have already referred to the Mediterranean cruises, which are apparently quite popular and successful. As a pleasure cruise for the sake of a sea voyage, with a kaleidoscopic picture of many lands, they may be enjoyable. But let no one so delude himself as to think that it is possible for such excursionists to adequately see Egypt or Palestine.

An important item in the preparations for the journey is the selection of proper wearing apparel. Most people expect to find Egypt hot and prepare accordingly. It often is warm during the day, but after the sun goes down it may be chilly and even cold. In the winter months a fire is much appreciated in Cairo and even on the river. I have seen the thermometer below 40° F. at Aswan. My advice to those who go in winter and early spring is to look for weather like our September and October. The Nile valley is a ravine running north and south. A wind from the south brings heat but is often none the less strong. The north wind is cold at any season of the year. Alexandria has quite a number of rainy days in the winter. Cairo has a few showery ones. But a Cairo shower is often very violent, with as much precipitation in a few minutes as would ordinarily do for a whole day. South of Cairo the chance for even a shower diminishes, and Luxor and Aswan may not have one for several years.

Another matter that will come up is the drinking water. All the water in Egypt has its ultimate source in the Nile. I cannot take the responsibility of advising the traveler to drink it; but I think if evil results from it the fault may be with the individual, not with the water. In ancient times the water of the Nile was highly esteemed. It was carried

to Mecca and Bagdad for the table of the Caliphs. Perhaps a few germs flavored it—microbes had not been discovered in those days. I drink the water myself in generous quantities and have never felt any ill effects. A friend of mine, traveling in Egypt, was so careful that he refused lettuce on the ground that it might have been washed in Nile water, and even hesitated to use it for his own ablutions. The suggestion that unwashed salad be prepared for him was rejected. Those in doubt should ask advice from a physician, but be careful not to consult two of them or you may be more uncertain than ever.

After taking thought for physical comfort, one turns to the provision for reading and study. A guide-book is unquestionably essential. Baedeker and Murray are both good. We have no good popular history. That of Prof. Budge is too rambling and too bulky for the tourist, while Prof. Petrie's is a list of kings and a catalogue of monuments rather than a narrative history. Our knowledge of ancient Egypt is in such a state of transition and growth that the older works of Rawlinson and Wilkinson cannot be recommended to-day. The traveler will unconsciously acquire the main facts of the history in the course of the trip, and then if he wishes to go deeper he can soon be in a position to know and judge for himself. Erman's "Life in Ancient Egypt," translated by H. M. Tirard, is entertaining and recent. Miss Edwards' "A Thousand Miles Up the Nile" is a classic and to be read as such rather than as a description of the river and country to-day. Considerable fiction based on the life and times of old has been produced. Much of it is good but ephemeral. The works of George Ebers hold the most prominent and lasting place. "Uarda" and "The Egyptian Princess" are the best known. "The Bride of the Nile" and "Serapis" are also

good. Such novels convey information in such a subtle way that the reader deceives himself into thinking that he is killing time. The best book is the picture book which forms itself in one's own brain, which cannot be stolen therefrom, but can be shown to others, and in such use gets constantly brighter and clearer.

